

THE BAPTIST MAGAZINE.

MAY, 1826.

MEMOIR OF THE REV. JOS. FORSTER,
LATE PASTOR OF THE BAPTIST
CHURCH, SCARBRO', YORKSHIRE.

THE dispensations of God seldom appear more mysterious, than when young and promising individuals are removed, by death, from the Christian Church. Pleasing manners, superior attainments, and sincere piety, present, in the morning of life, a combination not less indicative of general usefulness, than confessedly attractive to the heart of individual friendship: when, therefore, their possessor is called into the eternal world, our grief is mingled with wonder and perplexity. And yet, after all, what is there, on Christian principles, that should render an event of this nature, either overwhelming or inexplicable? If a brother depart, it is to be with Christ; and this, we are assured, is "far better." If, though his career has been brief, it has been useful, not to say brilliant, what is there in the *fiat* that consigns him to an early tomb, than can impeach either the wisdom or goodness of God, as if any of his dispensations *could be*, either premature, or unkind. In such cases, it is indeed permitted to us to weep: we may, for a season, wonder, but ultimately, we must say, "The will of the Lord be done." Such are the sentiments with which we are constrained to regard the death of him, whose name appears at the head of this article, and of whose short life and ministry it is proposed to give a succinct account.

VOL. I. 3d Series.

Mr. Joseph Forster was the son of W. and Mary Forster of Brandon, near Durham, where he was born, May 25, 1801. He passed the days of childhood without the occurrence of any event, deserving of public record. Mild, affectionate, and cheerful, in his disposition, he was characterized by fraternal attachment and filial obedience. Watched over by parents, who deemed it their duty both to restrain and to instruct their offspring, he exhibited a pleasing freedom from youthful immoralities. He very early discovered an aptness for learning, and, from his excellent father, received not only a useful education, but was trained up in those religious principles, which are the best safeguard against the influence of corrupt example, and, when accompanied by the blessing of God, the surest basis of future excellency. Nor were these instructions unproductive of salutary effects. "With what delight," says his father, in a letter to the writer of this article, "I used to mark the tear trickling down his cheek, when he was only a child, while I was talking to him and his brother of the love of God and the sufferings of Jesus Christ." Parents cannot too early sow the seeds of Christian instruction in the minds of their children. The labour may appear to be lost, or the hope that was raised may be blighted; yet how frequently does future conversion give vitality to that which had previously been merely speculative; while, in many instances, an incipient work is al-

ready commenced, which future events have developed !

At a proper period, the subject of this memoir was removed from the parental roof, to Newcastle-upon-Tyne, and placed in the grocery and tea business, with a Mr. S——. During his residence in this family, he conducted himself with strict fidelity and propriety, deserving and obtaining the good will of all with whom he was associated. When his employer declined business, in 1816, he remained a short period with his successor, but was ultimately removed to the house of Messrs. V. and Co. with whom he continued to the expiration of his term, in 1820. From the first of his residence in Newcastle, our young friend had been accustomed to attend the preaching of the Gospel, amongst Christians of the Baptist persuasion ; and when the church, now meeting in New Court, assembled at House Carpenter's Hall, he became a hearer of the various ministers by whom, for a considerable period, it was supplied. Amongst these, was the Rev. J. Baynes, now of Wellington, Somerset ; and it was to the divine blessing on the labours of this gentleman, he was accustomed to ascribe that great change which gave to his religious character its decisive cast. In giving an account of this event, on his settlement at Scarborough, after advertising to his early impressions and subsequent indecision, he thus expresses himself. " In my sixteenth year, while attending on the ministry of the Rev. J. Baynes, then at Newcastle, I was brought to an acquaintance with Him, whom to know is life eternal. Then I felt the plague of my own heart, and the action of the poison which was consuming my being. I saw myself lost and undone, without a comfort, and without a hope. My

conscience barbed the arrows of the Almighty that were within me, the poison whereof drank up my spirits. I found that I needed to be saved from myself ; that I had all the elements of everlasting misery within me ; and that the principles of my depravity, independently of any extraneous misery, would have constituted a hell in the midst of heaven. With the Gospel I had long been theoretically acquainted ; but, till then, had never felt it to be the power of God unto salvation. That Spirit who takes of the things of God, I hope, revealed them unto me. The ministry of the word, and the sympathy of Christians I relished ; but it was in communion with God, while wrestling with him at his footstool, I found him whom my soul loveth. The veil that had concealed the loveliness of the Saviour was drawn aside, and I beheld the glory of God shining in his face. The burden of sin was removed, and my happy spirit entered into the liberty with which Christ maketh his people free ; while a sense of pardoned guilt, and divine approbation, tranquilized my conscience, and, like the voice of God, said to my soul, I am thy salvation. What happy hours I then enjoyed ! How sweet their memory still ! — they were, I hope, the dawning of a day of blessedness never to decline — the commencement of a career of glory never to terminate."

Our young friend having been enabled to give himself to the Lord, felt it his duty also to give himself to his people ; and being convinced of the propriety of believers' baptism, and attached to the brethren, among whom he had received benefit, he solicited and obtained admission into their society, having been previously baptized, with several others, July

1818, by Mr. G. Sample, of Bradford academy, who had then consented to settle in Newcastle.

After having been some time a member of the church, and deserving, by his consistency, the confidence of his brethren, the important period drew on, which was to behold Mr. F. emerging from secular pursuits, and engaging in the high and glorious calling of the Christian ministry. His pastor having been informed that he cherished a wish to be employed in this interesting work, and being aware of the importance of the step, endeavoured at once to communicate encouragement and caution. An opportunity, however, was soon afforded of hearing him deliver a discourse, in a neighbouring village, and this first effort was listened to, under the conviction, that the youthful preacher possessed abilities which, if properly cultivated, might possibly rise to a superior rank. The matter was laid before the church, and, after hearing him deliver several probationary discourses, it was agreed that he should be advised to conform to the desires of his own mind, in reference to his being statedly employed in the work of the Christian ministry. An application to Bradford succeeded this decision; he took leave of his friends in the north, and, in the Autumn of 1820, removed to the Academy, near Bradford, to prosecute his studies under the direction of the Rev. Dr. Steadman, and Mr. J. E. Ryland, then classical tutor.

The following extracts, from a letter addressed to his father, shortly after his removal into Yorkshire, will develop his feelings, in relation to his new situation. "I have now had a short trial of Academical labour, and I must say that I like my situation much better than I expected; there is nothing to

hinder my making a home of it; the Doctor is just like a father amongst us, and all we like brethren."—"I assure you that every thing essential to comfort is within my reach; and if I could but spare the oft confession, my soul cleaveth unto the dust—my situation would be enviable; but I want that gratitude, which recognizes, in every mercy, the impress of the divine finger; and, upon such a recognition, seeks to honour God."

Placed in this new and interesting situation, warmly attached to the worthy President of the Institution, and engaged in occupations so congenial to his talents and anticipations, Mr. F. pursued his studies with a very considerable measure of success; nor did his removal to Bradford either extinguish his friendships or injure his piety. Were it not that the limits of this Memoir impose brevity, numerous extracts from the correspondence which he maintained, during this period, might be adduced in illustration of the strength of his attachments, and the progress of his mind, both in knowledge and in grace; but these, it is obvious, would swell the narrative to an undue length. The following extracts, therefore, from the pen of Dr. Steadman, while they will enable us to preserve the continuity of our account, will be read with interest, as at once containing an honourable testimony to the character and talents of his pupil, and adverting, with characteristic tenderness, to those attacks of disease, by which his health was first interrupted, and his life ultimately closed.

"During the whole of his residence at the Academy," says the Doctor, "his temper and conduct were such as secured the esteem of his colleagues, and of his tutors. He appeared truly pious and emi-

nently devoted to the great Master in whose service he was engaged; he discovered a very sprightly and engaging turn of mind in his general converse; in his devotional exercises, he was habitually sincere and fervent; and in his public engagements, especially in his preaching, he was, in a high degree, acceptable and popular. Few young men here, or, perhaps, in any other seminary of the kind, have afforded greater promise. He applied himself to his studies, with as much assiduity as the state of his health would allow; and, notwithstanding the various interruptions occasioned by ill health, he made a very considerable proficiency in literary and scientific, as well as in theological knowledge. But his constitution was slender, and rendered close application, for any length of time, impracticable. Towards the spring of the first year of his residence here, after speaking, with peculiar animation and fervour, at the grave of a young person, he was, for the first time, laid aside. The exertion was too great for his strength; his application to his studies was suspended, and, after a few weeks, he felt under the necessity of retiring from the Academy."

Notwithstanding the delicacy of Mr. F.'s constitution, it was still hoped he might be able to complete his studies; nor was this hope altogether disappointed. During the recess of 1821, his health appeared to be restored, and he returned to the Academy; yet was subject, during the remainder of his term, to repeated interruptions, as distressing to himself, as productive of anxiety to his friends.

"In the month of Dec. 1823," continues Dr. S. "partly with a view to his health, he paid a visit to the South of the kingdom, and supplied the church at Wantage,

in Berkshire, for several Lord's-days. There, his labours were peculiarly acceptable, and he received a unanimous call from the church, to become its pastor. With this call, however, he could not see it his duty to comply. He accordingly returned to his studies, and after pursuing them a few weeks, visited Scarborough, and supplied the church there, then destitute through the decease of its pastor, Mr. John Sykes." His visit to Scarborough was productive of a strong impression in his favour; he was requested to repeat it: he did so; and, at the termination of his probationary labours, which appeared to be attended with a divine blessing, he received an invitation to the pastoral office. With this call, after due deliberation, he complied, and on the 3d Nov. 1824, was solemnly set apart to that office. On that occasion, Mr. Harness, of Bridlington, delivered the introductory address; his tutor, Dr. Steadman, the charge from Coloss. ii. 17; and Mr. Thonger of Hull, preached to the church, from Matt. x. 41. "The day," continues Dr. S., "was highly interesting, and Mr. F.'s prospects peculiarly encouraging; the only drawback from the sacred pleasure lay, in a fear that his strength would not be equal to his engagements; but we hoped, as well as feared, and for a while, our hopes were realized." Referring to the impression produced by these services, in a letter to a friend at Newcastle, Mr. F. observes, "It appeared to me as though I were only beginning to live, and were born, that day, to an awful and responsible existence."

Abating the circumstance of his delicate constitution, Mr. F.'s station and prospects were truly animating. On the day of his ordin-

ation, he had solemnly said, "To the service of Jesus Christ, cheerfully I here consecrate every energy in my nature, and every nerve in my system; and, with the full concentration of all my powers, would serve God with my spirit, in the Gospel of his Son. The peace and prosperity of this church lie near my heart." The surrender was, no doubt, accepted, as the wish was gratified. Indeed, his labours had already been honoured in no ordinary degree. Immediately after his ordination, five persons were proposed, three of whom attributed their decided awakenings to the same discourse. The Lord appeared to be reviving his work, especially amongst the young. "I am meeting," said he, "every week with some instances of good; there are some more candidates for baptism; our chapel, especially on Sunday afternoons and evenings, is full; prayer meetings are well attended and lively; and I hope the people are feeling the influences of that Spirit who alone can prosper us." Thus the word of the Lord grew and multiplied. The church continued to increase; and, in less than 12 months from his ordination, twenty persons were added to their number. His affectionate disposition, and the prudence and decision with which he conducted himself, conciliated esteem, and commanded respect.

A ministry thus commenced, it seemed very desirable should be extended to a distant period; but the great Head of the Church had determined otherwise. Having conducted him to this eminence, and thus exhibited to advantage a specimen of his power, goodness and skill, he shortened the days of his youth, and prepared to number him amongst his jewels. What relates to the mournful event may be briefly told.

Mr. F. continued his labours at Scarborough with but little suspension from ill health, from the period of his ordination, till September last. In that month he determined, though labouring under considerable affection of the chest, to take a journey to Blackburn, in Lancashire, with a view to attend the ordination of his brother, Mr. L. Forster, who succeeds, with pleasing prospects, the Rev. Jos. Fletcher, A.M., as pastor of the Independent Church, in that town. On his arrival at Blackburn, his complaint had so greatly increased, that his attendance on the interesting services was impracticable; and for a considerable period, he remained there, in a very weak and precarious state of health. In December, however, he appeared so far recovered as to be induced to remove to Bridge House, near Howarth, Yorkshire, the residence of a family of the name of Greenwood, justly held in high estimation for their general urbanity and attachment to the cause of Christ. Here he received much attention; and from hence wrote to some of his friends, flattering accounts of the state of his health. To those, however, who had the opportunity of making unbiassed observations, the matter appeared in a very different light. Death had, even then, laid his cold hand upon him, and by means of consumption was gradually conducting him to the tomb. Alarmed by his symptoms, his affectionate brother determined to remove him to his own residence, and to watch over the last days of a life it was evident he could no longer prolong. This journey was performed the 18th of January last, with less apparent fatigue to the sufferer, than could, in his weak state, have been anticipated.

Up to this period, owing to the flattering nature of his complaint,

it does not appear that Mr. F. had entertained decided apprehensions of approaching death. The painful, but necessary, duty of intimating to him his real danger, was performed, with much kindness and delicacy, by his sister-in law, Mrs. L. F. He received her first intimation with a smile; and when more distinctly informed of the doctor's opinions, only observed, "All is well," and kindly endeavoured to soothe the anguish which he saw the communication of such intelligence produced. On Saturday 21st, he expressed a desire that his father might be written to, to visit him. The following day, being the Sabbath, he requested his kind attendant, Mrs. F., to read to him, 1 Peter i. and repeated several of the verses with evident delight. His people at Scarborough were remembered by him, with much interest this day, at every season devoted to public worship. For the young, he shewed particular concern, intimating that, had he been at home, he might still have been useful in speaking to them in his room. On the 25th, his father and sister arrived. When left alone with him, in the evening, in answer to an enquiry as to the state of his mind, he complained of a certain degree of dullness; yet admitted it was not in relation to what was most important. "I have," said he, "no raptures, but no doubts; I know in whom I have believed." It was added, "and he will keep that which you have committed to Him, and then receive you to glory; and then how light these afflictions will appear." He rejoined, "Yes, and if he receive me to glory, I ought to be led by his counsel." Isa. xliii. 2, was suggested to him, when he remarked on the importance to be attached to the character of Him whose

presence is there promised, observing, "It is nothing without the I." When asked if he felt resigned to the will of God; he replied, "Yes, I would not change my situation if I could." 26th;—Ps. xxxiv. was read to him, when he commented, in a pleasing manner, on verse 5. Observing his father to weep, he said, "Don't distress yourself, father, I am in the best hands." "The world," replied the afflicted parent, "can do nothing for you now." He rejoined, "No, it will soon be in ashes." At one time, when suffering severely, he repeated, with emphasis, these words—

"Tho' painful at present,
'Twill cease before long;
And then, O how pleasant
The conqueror's song."

And again,

"Jesus can make a dying-bed
Feel soft as downy pillows are."

This day, he received a visit from his friend and former pastor, Mr. Sample of Newcastle. To him he spoke freely of the peace and composure of his mind, and dwelt, with much interest, on several passages of Scripture, particularly Isa. xxxiii. 17. "Thine eyes shall see the King in his beauty;" to which text his attention had been directed prior to his leaving Scarborough. The following day, he was evidently fast sinking. At night, his friends determined to watch over him; "the post of observation became darker every hour;" he was now able to say but very little, nor was it desirable he should make the painful effort. His last words, on receiving a satisfactory reply to an inquiry, were—"That's right—all is right." His breathing became more laborious, until at length, nature being quite exhausted, without a struggle or a sigh, he yielded up his spirit into the hands of his Redeemer.

Thus fell, in his 25th year, this interesting young man, to the unspeakable grief of his relatives and friends, and the church, of which he was pastor, who have, within a short period, been deprived of two pastors. He was interred beneath the school-room adjoining his brother's chapel, February 3, when a funeral oration was delivered by his respected tutor, Dr. Steadman, by whom also an impressive sermon was preached, the following Sabbath, to a large and attentive congregation, from Isa. xxxiii. 17, the passage on which our departed friend had dwelt, with so much interest, in his last illness. The mournful event was also improved at Scarborough, at the request of the bereaved flock, by Mr. Sample of Newcastle, to an overflowing auditory—by whom every expression of respect and affection for his memory was afforded.

In concluding this Memoir, with a brief sketch of the character of the subject of it, it may be affirmed that its leading feature was *affection* or kindness of heart. This, sanctified by divine grace, was his ruling passion, and it continued “strong in death.” To affection, he united a considerable measure of *sprightliness* and *energy*, rendering him an interesting companion, and an engaging preacher. In this latter character, he was distinguished by fearless *boldness* in asserting the truth and in warning the sinner. He *loved the Gospel*, and gave the greatest evidences of a determination to make known Jesus Christ and Him crucified. “On the doctrine of the atonement, and the influences of the Spirit, he appeared,” says a friend at Scarborough, “in his element.” His last text was Ephes. i. 7. His *piety* was that of the heart, and was the source of the fervour with which he devoted himself to his

Master's cause. Thus qualified and endowed, there is reason to think, had he lived, he would have risen to eminence; but it is enough for us to know that he has been useful. As far as he followed Christ, let us follow him, and be especially solicitous, through the riches of redeeming grace, to arrive in that place whose blessed inhabitants are honoured with the vision of “the King in his beauty,” in all its satisfactory discoveries, and in all its transforming efficacy.

G. S.

Newcastle, March 15, 1826.

ON ELECTION.

To the Editor of the Baptist Magazine.

SIR,

IN addition to my former observations on the important Doctrine of Election, inserted in your Magazine for February, p. 55, permit me, in this paper, to meet some of the *objections* to the doctrine, and to shew, that they are quite as forcible against the *Arminian* system, as against the *Calvinistic*.

One of the most common is this; if the doctrine of Election is true, every thing is fixed—we have no power to alter what is already determined—whatever takes place could not be remedied—and consequently, man is not free.

But this objection applies as forcibly to the system of our opponents as to ours; an *Arminian* can no more free himself from it, than a *Calvinist*, unless he denies the foreknowledge of God. For what does God *foreknow*? An event that *will* be, or that may *not* be? How can that be foreknown, which, after all, may not take place? But, it is replied, God does nothing more than foresee what is coming; his foreknowledge has no influence on the freedom of the agent. Suppose, for argument's

sake, we admit this statement; yet if an event is foreknown, there must be some cause in operation that will produce it. So that if man is *free*, it must be on both systems, in consistency with the fact, that his conduct is foreknown; nothing, therefore, is gained by this objection. Farther, suppose, according to the preceding statements, that the foreknowledge of God is merely a perception of the causes which will produce any event, we would ask an *Arminian*, who put these causes in operation? Surely he will not say, that God does not govern his own world, but only foreknows, what he does not attempt to regulate.

Besides, whether God does, or does not govern the world, if the free agency of man cannot consist with the idea that his future actions will take place in certain order, there is no proving that man is free, but by proving, that neither God, nor any other being can foreknow what he will do in any instance. But who will be hardy enough to attempt this? The truth is, that we can have no conception of a more complete free agency, than that of a man's being *willing* to do what he does, feeling the motives that lead him forward, and freely acting upon them. Take any event you choose, as the subject of examination, and ask the question,—did not God foreknow that this event would certainly take place? And yet, did not the agent act freely while engaged in performing it? If it be said, that in the supposed case, it was a false feeling; the man *supposed* he was free, while he was *not*; then, either the *foreknowledge* of GOD must be *denied*, or his whole government must be *impeached*!

Some hesitate not to say, in plain terms, that our system supposes men to be born to condemnation,

and utterly unable to help themselves. When I hear such exclamations, I am tempted to ask,—which of the systems do you mean to charge with these consequences, the *Arminian*, or the *Calvinistic*? The *Calvinistic* has to bear the blame; but the *Arminian* system is quite as deeply involved, whenever we examine the subject to the bottom.

Few *Arminians* will assert that man is not born with a tendency to sin, as an effect of Adam's first transgression; or, at least, that he is not placed in some circumstances of disadvantage in consequence of that event. But, if God *knows* that any individual, will either never have the means of knowledge and conviction laid before him, or, that he will reject them, does it not follow, that such a person was born with this *certainty* hanging over his head? Can the *Arminian* deny, even on his own system, that a large number of persons are born, whose end will be destruction? Let him fairly ask himself the question, Did not God *know* this—could he not have prevented it—and has he taken the only effectual method that he *knew* would prevent it?

But, replies the *Arminian*, God did not choose to operate against the freedom of man's will; he left the agent to the exercise of his own liberty, who might have prevented the evil that was approaching, had he chosen to use the proper means. This, however, does not alleviate the difficulty. To bring the matter to a point, I would ask an *Arminian*, how can he prevent any thing which God has foreseen *will* take place respecting himself? A thoughtful man will feel that this is no easy question to answer.

Farther, since it is allowed by the generality of *Arminians*, that man is a fallen creature, with a

tendency to depart from God, the only way by which he can be induced to seek eternal life, must be, either by the influence of the means provided to direct his mind, or by the grace of God changing his heart; or, by the united operation of both. Another supposition is not possible. Here, let us ask, Why do not the means provided in the Gospel, answer the purpose? Will means alone never restore a sinner to God? The greater number of *serious Arminians* will answer, No. So far we agree. But some will say, YES: and then the question returns in a different form;—Why does God suffer any to be lost for want of means, when means would save them, and he could so easily provide them? Or, why let them perish for want either of *better* means, or means in *larger abundance*? Here it may be said, there is a *common grace* given to all men which, if improved, would lead them to salvation. But if so, why does not God give a disposition to improve this grace? Could he not give it? Did he not know that without such a disposition the grace would not be improved? Where this disposition exists, from what sources does it proceed? If from education—a thoughtful turn of mind—favourable events in Providence—a train of impressive circumstances in unison with arousing and impressive means—or any thing of similar nature, I would calmly ask, had the individual himself any controul over these means of improvement, or the causes which produce them? All the distinction which may arise from *Election*, may exist as clearly in the operations of Providence, as in the operations of grace; and thus the difficulties urged against the *Calvinistic* system, when fairly examined, will press with equal force against the *Arminian* system

of *common, universal grace*, and sufficient means. Let the *Arminian* on his *own system*, consider, that if he supposes the divine Being *knew* what would take place, when man fell from his original purity, and did not provide either *means* or *grace* that would, in every instance, counteract the consequences of man's fallen condition; he either could not do so, or did not choose to do it. He will not venture upon the first assertion, and if he adopt the second, he will find himself on the verge of *our* system; for he will then admit that God *chooses* his own line of conduct, when he might have done more, had he thought fit, for the salvation of men.

These observations lead me to notice another objection urged against us, which is, that we make God the author of sin, and the cause of the condemnation of a great part of his creatures. Suppose then, that no such thing as the *Election of Grace* existed, would the state of men be improved? Would a single individual more be saved? According to our system, Election presupposes the existence of sin; and, therefore, was not in any respect its cause. On the *Arminian* system, the grace that is given, and the means that are supplied, are, in numerous cases (probably they will allow in the majority), *insufficient*. If then, God *could* have done more for the salvation of men, but has *not* done it, is he not as much the cause of the condemnation of men, on *that system*, as he can be upon *ours*? Some exception may be taken against the term *insufficient*; but that is *NOT sufficient*, which is not able to overcome the prejudices of the mind, and the tendencies of the heart, unless it be aided either by good native dispositions, peculiar means, or additional grace.

The question then arises, who makes those to differ from others, who by such additional advantages are excited to improve their *common* grace, and become partakers of *special* grace? Ultimately it comes to this point: the *Calvinist* can account for the certain salvation of *some*; for election he considers to be the cause of their being brought to the knowledge of God, and not at all the cause of their condemnation; the *Arminian* exhibits nothing more than an *uncertain* provision for salvation, dependent for its success on favourable circumstances, or good dispositions, which from their nature do not, and cannot, originate from the man himself. The *Calvinistic* scheme supposes the salvation of some to be secured; but on the *Arminian* system there is no security for the success of the Gospel in a single instance, from the creation of the world to the judgment day!

It is farther urged, that the doctrine of *Election* is not founded on just principles; for men, originally alike in their dependence on God, are not treated alike; there is, therefore, on this plan, partiality and injustice in the government of God. Few objections are thought to be more forcible than this, or urged with greater confidence.

Here I would refer to *fact*, and retort the difficulty; for if it is supposed to press against the *Calvinistic* system, it presses still more forcibly against the *Arminian*. It will be granted that it is a blessing to have the Gospel made known to men, and that (at least as a means of utility) it raises those who enjoy it, far above those who are left in Pagan darkness. Let us then ask, could not the divine Being have sent his Gospel ages ago, throughout the vast regions of

Africa, and the East Indies? Could he not have sent it into America, a thousand years before that vast continent was known to Europeans? Could he not have sent it, even in the days of the Apostles, into the numerous islands of the Eastern and Southern oceans, and into the extensive continent of New Holland? But he has not done so:—he has suffered all these countries to lie in darkness and the shadow of death;—and where a spark of truth once shone in some of them, he has suffered it to become nearly extinct;—it has not spread; and centuries have rolled away, and millions of human beings have been born and died, who never heard of it, nor had any visible advantage from it. Such is the fact, not viewed in an individual case, which might be an exception from a general rule, but on the broad scale of God's government over a large part of the habitable world. Now, no serious, thoughtful man of any party will say, that in this part of his conduct, God is *unjust*; yet no one will say, that he treats all men *alike*.

Should an *Arminian* go so far in support of his own theory, as to suppose, that heathens are in as favourable a condition as Christians;—that their want of means is compensated by a proportionally lower degree of accountability, and that the common grace, which they may have, is sufficient in their situation to lead them to God and heaven; he then, if he goes the proper length of his supposition, annihilates the superiority of the means of grace under the Gospel, and is obliged to maintain that the situation of men is equally advantageous, whether they have, or have not the Gospel exhibited to them. For if there is a difference in their situation, he is obliged to admit

what he wishes to *deny*, viz. that God does *not* treat all men alike : but if he maintains that God *does* treat all men alike; and that, on some plan, known or unknown, they are placed on a level, he then effectually closes the mouth of the Missionary. For, on his principles, no man can go to the heathen and say, " Men and brethren, to you is the word of this salvation sent ;" since they might reply, that, on his own system, their situation, as heathens, was equal to that of the Christians, otherwise God did not treat all men alike, and they, therefore, did not need the Gospel to ameliorate their condition. But if the *Arminian* does admit that the spread of the Gospel is an advantage to men, even only in respect of *means*, he is then compelled to admit the whole *principle* of our system, that God has *chosen*, *when* and *where*, and by *what methods*, to send the means of his grace to places and countries which never enjoyed them before. If, then, our view of the election of grace is open to the charge of injustice, let the *Arminian* consider, how he can clear the character of God in his dispensations, *on his own principles*? Whether the objections, which he urges against us, do not return upon himself—and whether, on the broad scale of God's conduct at large, we do not see an ELECTION of *time*, *place* and *circumstance*, respecting the disposal of his choicest blessings, according to his holy and sovereign good pleasure?

I am aware that this is a mere outline. The subject admits much more ; to complete it, principles of a still higher nature ought to be introduced : but my time, and your space, forbid me to enlarge.

I am, Sir,

Yours very respectfully,

MICROS.

March, 1826.

APPARENT CONTRADICTIONS
RECONCILED.

As all the writers of the New Testament were either natives of those regions where Syro-chaldaic was spoken, or were foreigners who read and wrote Greek, it is evident that many idioms of the ancient Hebrew would reach them all. For, in the first place, it is easy to see that those who lived in Judea and its environs must have been familiar with the phraseology of the Hebrew Scriptures which, it is reasonable to suppose were, in that land, read by some and heard by all. To those also who were thus privileged, many of the ancient Hebrew idioms were doubtless transmitted through the Syro-chaldaic or colloquial language of the country. It is, moreover, an undoubted fact, that many of the ancient Hebrew idioms were conveyed through the medium of the Septuagint, to all those who read that ancient Greek version. For that invaluable treasure was to them the law of the Lord, or statute-book of Jehovah, in which the blessed man delights, and in which he meditates by day and by night. Ps. i. 2.—And it is perfectly natural to suppose, that such reading and meditation had as great a command over the style of the ancients, as our reading and meditation have over ours. In short, every writer must *think* before he writes; and as men naturally think in the language with which they are most familiar, and as the phraseology of that language is furnished from conversation, and from books which are the conversation of the dead or the absent, it may be readily conceived that books affect our modes of speaking and writing, in proportion as they are read and admired. In the apostolic age, however, there was not so great a multiplicity of books to diversify men's

style, as there are in our days; and this absence of boundless variety gave an ancient book such an influence over the style of its assiduous readers as rarely falls to the lot of modern publications, or even of our authorized version of the Bible itself.

As, therefore, the Hebrew mode of speaking and writing affected, more or less, the style of all the sacred books of the New Testament, it is manifest that this common characteristic of the whole of those writings rendered the respective books capable of illustrating one another: and as the said characteristic was partly derived through the medium of the Septuagint, and partly from the Hebrew Bible itself, it is at once obvious that the capability of mutual illustration attaches to the Hebrew Bible, the Septuagint, and the New Testament, not only separately, but conjointly.

In order to illustrate these observations, reference may be made to two parallel passages, which contain Satan's address to our Lord, when the object was to induce the Saviour, in a time of apparently pressing necessity, to distrust Divine Providence, and have recourse to an unhallowed expedient. Now, in strict accordance with the Greek, we read in Matt. iv. 3, that Satan said, "Command that THESE STONES be made LOAVES;" and in Luke iv. 3, the literal English of the original is, "Command THIS STONE that it be made A LOAF;" so that, in the latter passage there seems to be a twofold contradiction to the former. But had the prince of darkness adverted to the fishes of the sea, instead of the surrounding stones, a strictly literal translation of the Greek words for fish and fishes, though varying in the expression, would have agreed in the sense.

For, in that case, we should have read in Matthew, "Command that the FISHES of the sea be made bread;" and in Luke, the language would have been, "Command that the FISH of the sea be made bread."

The fact is, that if the variation of expression in question ever becomes a difficulty, that difficulty is founded on a mistaken notion of grammar. It is by no means true, that when a word is not in the plural, it must necessarily imply one single object. Suppose, for instance, that one man should call a thousand scattered straws, THESE STRAWS, and that another man should call the same thousand straws, THIS STRAW, is it right to suppose, that because the word *straws* is used for *many*, the word *straw* means *one* only? In strict propriety then, there are, at least, three distinctions of number; namely, the *singular*, when we say ONE STRAW, the *plural*, when we say MANY STRAWS, and the *incorporative*, when we say MUCH STRAW, in reference to *many straws*. Sometimes too, another word is used for the incorporative number. Thus we say, ONE LOAF, MANY LOAVES, and MUCH BREAD; or, ONE BEAST, MANY BEASTS, and MUCH CATTLE.

In order then to reconcile the apparent contradictions between the statements of Matthew and Luke, it is only necessary to show that the Greek words used in the singular by Luke, mean not one single object, but a plurality of objects, just as the English expressions, *this fish*, and *this straw*, may mean as many *fishes* or *straws*, as the plural expressions, *these fishes* or *these straws*.

In pursuing this investigation, a passage quite to the purpose presents itself in Rev. xvii. 4. For John, speaking there of the harlot

of Babylon, says (if we translate literally), "she was arrayed in purple and scarlet colour, and decked with gold, and PRECIOUS STONE, and pearls." In this case, every man may see that not a *single* gem but a *profusion* of them is intended. It is with perfect propriety, therefore, that our translators have expressed the Greek singular by an English plural.

But John's expression may be traced to the Septuagint, where we have both John's adjective and his substantive, not only in the same order, but in the same number, and with a similar reference to multiplicity. Nay, what is still more, the Hebrew itself has the same order, and the same singular number in the expression, with the same plurality of meaning in the sense. In these three particulars, we find a triple coincidence when we compare the Greek of John, in the passage already quoted, with the Greek and the Hebrew, in Kings x. 2, 10, 11. 2 Chron. ix. 1, 9, 10, and xxxii. 27.—In these passages it will be found, that the strictly literal translation PRECIOUS STONE means, in four instances, a vast profusion of precious stones brought by the queen of Sheba as a present to king Solomon; in two instances, it means the abundance of precious stones brought by Hiram's navy from Ophir; and, in the instance last quoted, we read (if we adopt a literal translation), "Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for PRECIOUS STONE, and for spices, and for shields, and for all manner of pleasant jewels."

Independently of the Greek, too, the Hebrew alone adopts the singular form and plural signification in *eben*, the word for stones; and when *eben* thus implies multiplicity,

that word and its plural are convertible terms. Thus, in Is. xxx. 30, the Hebrew expression for a profusion of hail-stones, is "the STONE of hail;" whilst in Josh. x. 11, a similar profusion is called "the STONES of hail."

What is also very much to the present purpose, the Septuagint itself contains striking instances of both a singular and plural for precisely the same objects. Thus, in Is. xxxvii. 19, and 2 Kings xix. 18, we have two counterparts just like those in Matt. iv. 3, and Luke iv. 3—"and, in the former of these counterparts in the Septuagint, the Greek plural of *lithos* is used, as it is in Matt. iv. 3, whilst, in the latter counterpart, the Greek singular is used, as it is in Luke iv. 3. Moreover, to perfect the comparison, it may be observed that the Hebrew word for which the Greek words for *stone* and *stones* are a translation, is precisely the same in both passages, just as Satan's Syro-chaldaic word was one, whether used as the basis of Matthew's translation or of Luke's.

Nor are we less happily furnished with a completely ramified coincidence in the original words for loaf and loaves. For, with respect to those words, we have, even in the very same chapter, two counterparts, in which, as in the preceding instance, the Hebrew word is the same whilst the Greek singular is adopted in one case, and the plural in the other. Thus, in 1 Kings xviii. 13, the Greek plural of *artos* is used, as it is in Matt. iv. 3—and in 1 Kings xviii. 4, the Greek singular is used, as it is in Luke iv. 4.

It only remains now to remark, that in all the cases adduced to exemplify the use of the singular and plural as convertible terms, a multiplicity of objects is intended in every instance. Thus, "the

STONE of hail," as well as "the STONES of hail," means all the hail-stones of a desolating storm. And if we examine 2 Kings xix. 18, we shall find that the Greek singular, like the plural, means all the STONES that had composed all the stone-gods of all the heathen nations, that the kings of Assyria had laid waste. Similar observations also apply to the Greek plural in 1 Kings xviii. 13, as expressing the meaning of the singular in the 4th verse; for, most unquestionably, that singular refers not to one loaf only, but to the many loaves expressed by the plural, and with which Obadiah fed a hundred prophets in the time of the famine in Samaria.

The English word bread, then, being in the incorporative number, is adapted to express not only the Greek plural of Matt. iv. 3, but also the singular of Luke iv. 3; and our word stones, likewise, referring to multiplicity, is a proper term, not only for the Greek plural in Matt. iv. 3, but also for the Greek incorporative number in Luke iv. 3. Thus, we shall read in the former passage, "Command that THESE STONES be made BREAD;" and in the latter, "Command THESE STONES that they be made BREAD."

Thus, every vestige of seeming contradiction ceases to exist, and the appearance of difficulty is ascertained to have been like Joseph's speaking roughly to his brethren. For, instead of being against the truth, such difficulties, when solved, become powerful friends to the truth. Therefore, to take up prejudices against the Volume of Inspiration on account of such apparent difficulties, is to imitate the conduct of the slothful man, who says, "There is a lion in the way; a lion is in the streets." Prov. xxvi. 13. Under such false views of

Divine truth, however, many a man has doubtless despised that guide, which is a pillar of fire to the Believer, and a pillar of cloud to the Unbeliever. But, diversified as the minds of men may be, the counsel of God shall stand: and many will ultimately find, that the most unwise thing they ever did upon earth, was to reject, without adequate examination, a book that might, under the Divine blessing, have made them "wise unto salvation;" and which, notwithstanding their own unbelief, shall have been "the power of God unto salvation" (Rom. i. 16) to "a great multitude which no man can number of all nations, and kindreds, and people, and tongues."

Bromley, Middlesex. J. F.

ON THE ROMAN CATHOLIC SYSTEM.

No. IV.

Scripture and Tradition.

THERE are some additional observations to be made on the subjects discussed in the last paper.

With regard to the *Apocrypha*.—Roman Catholics, we have observed, are bound to pay the same deference to it, as to the books which have been universally acknowledged to be inspired. This object is further secured by the manner in which the apocryphal books are printed. They are not placed by themselves, as in our English Bibles, between the Old and New Testaments, but are *interspersed* with the other books, as of equal authority. The following is the order of the books of the Old Testament in the authorized Roman Catholic version of Douay and Rheims; it is copied from the Stereotype Edition, printed in Ireland last year, and approved by

Dr. Murray, the titular archbishop of Dublin:—

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Josue
Judges
Ruth
1 Kings [1 Samuel]
2 Kings [2 Samuel]
3 Kings [1 Kings]
4 Kings [2 Kings]
1 Paralipomenon [Chronicles]
2 Paralipomenon
1 Esdras [Ezra]
2 Esdras [Nehemiah]
Tobias
Judith
Esther—with the addition of the chapters which have been heretofore in the Apocrypha.
Job
Psalms
Proverbs
Ecclesiastes
Solomon's Canticle of Canticles
The Book of Wisdom
Ecclesiasticus
Isaias
Jeremias
Lamentations
Baruch
Ezekiel
Daniel—this book is made to consist of 14 chapters, and it includes the *Song of the Three Children*, the *History of Susanna*, and the *story of Bel and the Dragon*—all apocryphal writings.
Osee [Hosea]
Joel
Amos
Abdias [Obadiah]
Jonas
Micheas [Micah]
Nahum
Habacuc
Sophonias [Zephaniah]
Aggeus [Haggai]
Zacharias
Malachias
1 *Machabees*
2 *Machabees*

Again, with regard to the translation and interpretation of the Sacred Volume. The Romish church is justly chargeable with the crime of *perverting the meaning* of the

Sacred oracles, and *promulgating false renderings*, in order to advance the interests of the Papal system. We do not bring forward this charge on light grounds. Here are the proofs:—

In the year 1686, the French Catholic priests printed a translation of the New Testament. In this translation are found the words *pilgrimages*, *pilgrim*, *host*, (instead of oblation and victim), *procession*, and *legates*; as if these words, and the practices expressed by them, were in use in the times of the apostles:—also, *mass*, and *purgatory*; the word “Sacrament” was joined to “Marriage,” and the word “Venial” was prefixed to “Sin.” The account of the Lord's Supper, in 1 Cor. xi. was so altered, as to make Paul a *good Catholic*! 1 Tim. iv. 1—4, was so ingeniously translated, that the apostle was made to draw a picture of *Luther and Calvin*! The word “Roman” was prefixed to “Faith,” and the apostle was made to say, that the Reformers would condemn the *Sacrament* of marriage and the *abstinence* from meat! This translation was authorized by a prelate of the first rank. (*Histoire de l'Edit de Nantes*, liv. xxiv. p. 944.)

It was observed, in our last Number, that in the Roman Catholic versions, the word “penance” is employed, instead of “repentance,” and for a very obvious reason. We should not have expected, however, that this plan would have been adopted in the *Old Testament*: yet so it is. The following passages will sound oddly in the ears of our Protestant readers; they are copied verbatim from the Dublin edition before mentioned: Job. xlii. 6. “Therefore I reprehend myself, and *do penance* in dust and ashes.” Ezek. xviii. 21. “If the wicked *do penance* for all

the sins which he hath committed," &c. See also 1 Kings viii. 33, 47.

In Acts xiv. 22, and xv. 2, and 1 Tim. v. 17, 19, we read of the "elders" of the churches—a rendering entirely conformable to the Greek. In the Roman Catholic version the word "*priests*" is employed, in all these passages, even in opposition to the Vulgate. The reason for this rendering, as affording support to the system of the hierarchy, is evident. For the same reason, in Heb. xiii. 7, 17, we find the words "*prelates*,"—"Remember your *prelates*—obey your *prelates*."

Many other instances might be adduced; but these shall at present suffice. What can be thought of a system which employs such dishonourable measures, not scrupling to tamper with the word of God itself?

It remains to shew that the Roman Catholic Church *has given to unwritten traditions the same authority as to the written word.*

Speaking of the Gospel, the Council of Trent declares "that it is contained in the written books, and in the unwritten traditions, which were received by the Apostles from the mouth of Christ himself, and by them transmitted, through the inspiration of the Holy Spirit," to the church; and that these traditions, whether relating to faith or manners, are to be received with "*the same pious esteem and reverence*, as the books of the Old and New Testament. (*Canones*, &c. p. 17.) Great care is taken to propagate and urge this sentiment—and no wonder: for it is the main prop of the system. For instance: to the Douay version of 2 Tim. iii. 16, the following note is appended—"If we would know the whole rule of Christian faith and practice, we must not be content with those Scriptures which

Timothy knew from his infancy, that is, with the Old Testament alone: *nor yet with the New Testament, without taking along with it the traditions of the Apostles*, and the interpretation of the church, to which the Apostles delivered both the book, and the true meaning of it." Dr. Milner, in his "*End of Controversy*," says, "We Catholics hold that the word of God in general, both written and unwritten; in other words, the Bible and tradition taken together, constitute the rule of faith, or method appointed by Christ for finding out the true religion; and that, besides the rule itself, he has provided in his holy church, a living, speaking judge, to watch over it and explain it in all manners of controversy;" p. 56.

The great convenience and importance of this principle must be apparent to every one. There are, in the Roman Catholic church, many opinions and practices for which, confessedly, no warrant can be produced from the inspired volume. But where Scripture is silent, tradition speaks, and of this tradition the priests are the faithful depositaries. "Such and such things," a Protestant may argue, "are not authorized by the word of God—what mean ye by this service?" To this, the true Catholic has a ready reply: "We have received them by tradition from the Apostles." Do you ask for the evidence? The only answer you can get is, "The priests have told us so—their predecessors gave the same instructions to our fathers; and so by continual succession these things have come to us from the Apostles." In vain do you urge the great probability of mistake—the uncertainty attending oral communications: in vain do you ask for proof; written documents, the sources of proof in other

cases, are out of the question—the nature of the subject excludes them: and, besides, the church, that is to say, the priesthood, has decreed that tradition has the same authority as the written word, and fulminated its curse against all impugners. Evidence! do you ask for evidence? Why, know you not that a Roman Catholic wants not evidence? he can believe without it; the authority of his ghostly father is all in all: none but unreasonable Protestants require evidence!

The rise of this system of tradition is easily accounted for. Those who had seen and heard the apostles, naturally treasured up in their memories many of their observations and opinions, and brought them forward in support of their sentiments. Great attention would be paid to a man who could affirm,

“I heard the apostle Paul, or Peter, say so and so.” In process of time, the true word of the apostles, by passing through so many hands, would be corrupted, and gradually lost; for it is utterly impossible to preserve for any lengthened period, what is delivered by oral tradition. Nevertheless, the plea was found too advantageous to be suffered to die away. When new opinions were broached, and new rites invented, an alleged apostolical tradition supplied the place of scriptural authority; the decree of some synod or council secured its reception; and all objection would soon be silenced by the dread of incurring the vengeance denounced against such as deny the authority of “Holy Church.” But there is one who has said, “Ye have made the commandment of God of none effect by your tradition.” C.

POETRY.

The Christian encouraged.

1.

GIVE to the winds thy fears;
Hope, and be undismay'd;
God hears thy sighs, and counts thy tears,
God shall lift up thy head. [storms,
Through waves, through clouds and
He gently clears thy way;
Wait thou his time; so shall the night
Soon end in joyous day.

2.

He every where hath sway,
And all things serve his might;
His every act pure blessing is,
His path unsullied light.
When he makes bare his arm,
What shall his work withstand?
When he his people's cause defends,
Who, who shall stay his hand?

3.

Leave to his sovereign sway,
To choose, and to command;
With wonder fill'd, thou then shalt own,
How wise, how strong his hand:
Thou comprehend'st him not;
Yet earth and heaven tell,
God sits as sovereign on the throne,
He ruleth all things well.

4.

Thou seest our weakness, Lord,
Our hearts are known to thee:
O, lift thou up the sinking hand,
Confirm the feeble knee!
Let us, in life and death,
Boldly thy truth declare;
And publish, with our latest breath
Thy love, and guardian care.

MORAVIAN HYMN BOOK.

REVIEW.

Lectures on Religion. By John Burder, A. M. pp. xvi. 544. C. Taylor, London. 8vo. bds. 12s.

THE title of this volume is sufficiently vague, we think, undeniably so; its object, however, is very well defined, its conception admirable, and its execution highly respectable. The author aims at a systematic exhibition of the different sentiments of mankind on the subject of religion, with the specific view of distinguishing the systems which are false and worthless from that only one which is true and blessed. The plan is very finely sketched, and is eminently characterized by accuracy, comprehensiveness, and simplicity. We cannot do better than present it to the reader.

The first division treats of false religion, under the following aspects:—1. As occasioned by ignorance of the truth, comprehending heathenism. 2. As opposed to the truth, including modern judaism, mohammedanism, and deism. 3. As distinguished by corrupt additions to the truth, comprising popery: and 4. As characterized by a partial reception of the truth, embracing socinianism, antinomianism, and nominal Christianity. The second division treats of true religion, in the following method:—1. Its evidences. 2. Its doctrines. 3. Its influence. 4. Its claims.

These subjects are unquestionably of the deepest moment; and the discussion of them in this method is extremely interesting and eminently reasonable. Here is a great mass of valuable and diversified information in a concentrated and accessible form, while every subject is placed in the light and connexion best adapted to exhibit its true features, whether of deformity or beauty. No aim can be more worthy or important than that which pervades the volume; namely, to show that, while there is much said about *many religions*, there is but *ONE* that deserves the name, and

that one easily distinguishable from its counterfeits and rivals.

The execution of the work, we have already said, is highly respectable. It cannot have been easy to treat with effect so great a number and variety of important subjects in so small a space; but, while the author expresses fear that he may have been superficial, we think he has been so in a much less degree than might have been anticipated. He generally seizes the principal points with great discrimination, and vigorously grapples with their main strength. The lectures are by no means of equal merit; but, as our limits do not allow us to enter upon the review of them individually, we shall only say that we have been particularly gratified with those which treat of modern judaism, mohammedanism, deism, and popery; together with those on the evidences of Christianity, the difficulties of scripture, and Christian morality.

We are far from wishing to insinuate that any marks of haste or immaturity appear in the composition of these lectures; but, as we are persuaded that the rendering of such a volume *as excellent as it can be*, is a fit work for almost a whole life, so we trust the author will still devote himself to its improvement. When his mind returns with fresh rest to the exercise, of which we are well aware he must have become quite weary before he had passed his book through the press; there are some subjects which he will find he can take up in more commanding views, and treat with greater profundity. Such, especially, we think are those of the second, eighth, ninth, sixteenth, eighteenth, and twentieth lectures.

We conceive also, that the volume would be rendered more efficient, by a more habitual and persevering regard to the main scope of his argument; namely, the trial of the various religious systems by the test of facts: it is a fine principle,

and might be much more forcibly applied. With his style the author appears to have taken considerable pains, and it may be strongly commended for chasteness, correctness, simplicity, and perspicuity: it would have given us pleasure to add to the list of its excellencies, an easy, graceful, and vigorous flow; but to us it appears somewhat wanting in this respect, through excess of care. But we will say no more. Indeed, we have said this, only because we should rejoice to see a man, who by his first effort has done himself so much honour, rise to the full height to which his powers are adapted to bear him.

We conclude, by giving the work a most cordial recommendation. There is nothing in it that requires qualification. It deserves, and will repay an attentive perusal. To general readers it will be highly instructive, whilst it is scarcely less adapted for the theological student. To the latter, however, we just hint, that it is by no means a model for preaching. This, we are aware, is not its design; and Mr. Burder has done quite right in giving brief notices from the press, of topics on which, undoubtedly, in the pulpit, he expatiated with much more copiousness and fervour.

The Ordinance of the Lord's Supper illustrated: with a view to explain its nature, to point out its practical influence, and to establish its obligation. By Wm. Orme. London, Westley and Davis. 12mo. boards. pp. 302. Price 5s.

WE have read this volume with intense interest and unmingled delight. It is luminous in its statements, in argument forcible, and at the same time richly fraught with evangelical sentiment, and deeply imbued with the spirit of enlightened and ardent piety: in a word, it is a production eminently calculated to instruct and benefit the Church of Christ. Seldom has it fallen to our lot to peruse a work so thoroughly unexceptionable, and so adapted for general usefulness. Here is no dry speculation,

no acrimonious controversy, no party spirit: all is devotional, practical, and edifying. It is a book for Christians, and for Christians of all names and classes, and of every degree of spiritual attainment, from the first beginning of serious inquiry to the comfort and joy of established faith. May its circulation be proportioned to its worth!

The following topics are discussed in this volume:—The institution and first observance of the Lord's Supper—Names descriptive of the ordinance—The ordinance considered as an act of religious worship—as symbolical and commemorative—as designed to promote Christian fellowship—and as the testimony of the Church to the world: The perpetual and universal obligation of the ordinance—The duty of a sabbatical observance of it—Difficulties and mistakes which occasion its being neglected—The changes which it has undergone.

It will be seen that Mr. Orme is an advocate of weekly communion. The discussion of that subject occupies the tenth chapter, and is conducted with much ability and Christian temper. Whatever may be our opinion of the correctness of Mr. Orme's views, it must be acknowledged that the subject is highly important, and deserves serious investigation.

We have no room for extracts, and therefore conclude by expressing our hope, that many of our readers will procure the book, and read it with prayerful attention.

Cottage Comforts; with Hints for promoting them, gleaned from experience; enlivened with authentic anecdotes. By Esther Hewlett. 12mo. bds. 2s. 6d.

THE object of the writer of this work is to furnish to the labouring classes of society, "a familiar compendium calculated to meet their daily round of wants, feelings, circumstances, and duties, and to suggest friendly and profitable hints relative to each." Such a work ap-

peared to be both desirable and necessary, because (as our authoress states), though many books have been written relative to such subjects, some have been too expensive, some too learned, and others have contained some judicious information mixed up with many things of an objectionable nature.

The work is divided into 17 chapters, and for the sake of convenient reference, it is also subdivided into paragraphs which are numbered.

Chap. 1, treats of *moral character* and enumerates those several virtues and qualities which are necessary for its formation. Chapters 2, 3, 4, and 5, give some useful directions to be observed in choosing, taking, entering upon, and furnishing a cottage. Chapters 6, 7, 8, and 9, treat of various sources of income, the best modes of saving in expenditure, of brewing, baking, rearing of domestic animals, gardening, &c. Chap. 10, is on the management of infants. Chap. 11. Hints on sickness and accidents, cookery for the sick, medicines, &c. Chap. 12. On the education of children. Chap. 13. On recreations. Chap. 14. A selection of suitable books for a cottage library. Chap. 15. On good neighbourhood. Chap. 16. On contentment and loyalty. Chap. 17. Conclusion—containing some very important considerations in reference to the state of man as a sinner; the necessity of faith; the powerful influence that religion exercises in the formation even of moral character; and on the folly and danger of delay.

That part of this work which treats of *moral character* is well written, and suitably illustrated by anecdotes, or short narratives. An amusing instance is given of the inconveniences which may result from want of *forecast*; some very sensible observations follow on self-denial; the other moral virtues are also treated of with great propriety, and we are on the whole particularly pleased with this chapter. The chapters which follow on choosing, taking, and furnishing a cottage, domestic economy, &c. are written by one who must have paid very great attention to those subjects.

This part embraces an astonishing variety of topics, considering the small size of the work, which, notwithstanding, do not appear to be any of them treated in that brief superficial manner which would be insufficient for the purposes of practical application. We are not able to judge concerning some of these, because they are subjects with which we are not conversant; however, we think that but few defects will be found. Perhaps our authoress has a little over-rated the value of some sources of income; and, perhaps, some of our cottagers' wives might think that she has directed for them rather more work than they should be able to accomplish; but we like the plan that would over-work them, rather than that which, for want of work, would lead them to spend their time in the pernicious practice of gossiping. In the 10th and 11th chapters, which relate to the management of infants, and of the sick, of medicines, &c. we think some improvement might be made in a second edition; yet, on the whole, the advice given is judicious. The directions respecting the education of children, in chap. 12, are just and excellent, and some of the evils resulting from their mismanagement are very well stated. We entirely agree in the sentiments of our authoress, where she pleads for the early establishment of an absolute authority over them. "Bend the twig while it is young," is a proverb which is worthy of being transmitted from age to age. Mrs. H. says,

"At a very few months old, as soon as the child is able to reach out its little hand for what it sees, and to feel a pleasure in grasping it, then is the time for teaching it that it is to be indulged in such things only, as the parent chooses to bestow," &c.

The remaining chapters, but more especially the concluding religious hints we cordially approve.

Finally, we may be permitted to observe, that our philanthropic and indefatigable authoress deserves the warmest encouragement; and, if our wealthy friends would purchase the work and distribute it to their poorer neighbours,

we think that a very beneficial effect would be produced in reference to the increase of those *cottage comforts* it is intended to promote. If the excellent advice it inculcates were attended to, we are sure that this must be the result.

But there is one particular object, which it might in some measure accomplish, to which we must direct the attention of our readers, before we lay down our pen. If it was read by many unmarried persons of both sexes in the lower ranks of life, particularly those parts which relate to the taking and furnishing of a cottage, where they would see the number of things that were required as really *necessary*, besides those which were also proper as being *comfortable* or *convenient*, we think it might lead them to exercise a little forethought, and make a little provision beforehand, instead of thoughtlessly entering upon a connexion, by which they are deprived of most of those comforts, which in an unmarried state they might have enjoyed, are soon clothed in rags, surrounded with misery, and finally led to apply for parochial assistance, in order to procure bread for their hungry and wretched progeny. We are not so sanguine as to suppose that in every instance, or that even in the majority of instances, such an effect would be produced by the reading of this work, (for we know that very many are led by their passions, instead of their understandings, and they begin not to reflect till the time for reflection is past); but if only in a few cases the parties were led to act with prudent forethought, to make suitable provision, and thus to walk on in the path of life in a condition of pleasing domestic comfort and humble enjoyment; such examples, especially when contrasted with those to which we have just alluded, might produce a pleasing effect in influencing the conduct of other young people around, and leading them to follow in their steps, by which the life of a peasant might really become what we have often seen in description, but seldom actually realized; namely, a life of happiness and contentment.

If this little book might, by its extensive circulation have *any share* in producing such an effect; then it is hardly necessary for us to assert, that it would be the means of procuring an important *political*, as well as *domestic* benefit, by the prevention of some of those early and improvident marriages which are productive of so much pauperism and misery.

A Memoir of Miss Mullinger, late of Chatham, comprising extracts from her Diary and Letters, and an account of her last illness and death, with a Recommendatory Preface. By the Rev. Joseph Slatterie, pp. 302. Bagster.

OUT of the multitudes who are daily descending to the grave, there are comparatively few who leave behind them so powerful an argument in support of Christian principles, or so attractive an example of a holy life and happy death, as will be found in this memoir of Miss Mullinger.

At the early age of fourteen years she appears to have felt, in some degree, the importance of Divine things. In her eighteenth year, she was assisted to make a public profession of her attachment to the Saviour. She appears to have made considerable advances in spiritual knowledge—to have enjoyed more than an ordinary measure of intercourse with heaven,—and to have exemplified the principal features of the Christian character. As is frequently the case, these privileges were accompanied with much affection. The gold was purified and brightened in passing the fiery trial, and was found to the praise and glory of God. Before Miss M. had completed her thirty-fourth year, having endured repeated and severe attacks of disease, she was graciously dismissed to the heavenly inheritance.

Could not this instructive memoir be reduced in size and price, so that it might be more extensively read?

Wesleyana; a Selection of the most important passages in the writings of the late Rev. John Wesley, A.M. arranged to form a complete body of Divinity. With a Portrait and Biographical Sketch, p. 457. Booth.

THE compiler of these extracts is entitled to commendation for the judicious selection and arrangement which he has made. We feel it to be a duty which we owe to him and to the public, to acknowledge that, *upon the whole*, we have read this work with considerable satisfaction; and there is comparatively little in it which has not obtained our fullest concurrence, and which we could not conscientiously urge on the approving attention of our readers. Yet, in those instances in which we dissent from the sentiments of Mr. John Wesley, our dissent is decided and unqualified. How so good and great a man could have been satisfied (if he were so), with the incongruities of his system, we are at a loss to understand.

This work is divided into eighteen chapters, with the following titles:—Of the Scriptures—Of Religion—Of God—Of Christ—Of the Holy Ghost—Of the Divine Law—Of Man—Of Repentance—Of Faith—Of Justification—Of Regeneration—Of Sanctification and Christian Perfection—Of Salvation—Of the Christian Character—Of Christian Duties—Means of Grace—Of a Future State—Of Angels.

The illustrations of these important subjects are drawn chiefly from the sermons of Mr. Wesley: they are generally interesting and instructing, and, with the exception of here and there a theological solecism, cannot be perused by any serious mind without advantage.

Thoughts on Antinomianism. By Agnostos, author of "Thoughts on Baptism," &c. London, Hamilton and Co. pp. 62. 1s. 6d.

WE think the author has succeeded in his attempt "to exhibit the nature and properties of one of the worst heresies that ever infested the church of Christ; than which none has proved more in-

jurious to his cause, or more fatal to those who have been deluded by it." He has clearly proved the sentiments of the Antinomians to be as directly opposed to the grace of the *gospel*, as to the commands of the *law*; and the *spirit* it produces on the minds of its professors, to be so contrary to the spirit of genuine religion, as to be "another spirit," and not "the spirit of truth." We heartily wish he could induce the persons for whom it is intended, to "read, mark, learn, and inwardly digest" the sound arguments and luminous statements his work contains. But, alas! they are so vainly puffed up with a fleshly mind, that they seem to consider it as an injunction which they are bound to obey—"If any man is ignorant, let him be ignorant!" The most we expect from this well-written, and cheap pamphlet is, that some professors will, by it, be *preserved* from the wide-spreading leprosy of Antinomianism; as we consider the *recovery* of those already infected, is almost, if not altogether hopeless. We most heartily recommend it, as containing "sound speech;" which, though it may be contradicted, "cannot be condemned."

Narrative of a Tour through Hawaii, or Owyhee; with remarks on the History, Traditions, Manners, Customs, and Language, of the inhabitants of the Sandwich Islands. By William Ellis, *Missionary [returned] from the Society and Sandwich Islands.* Hatchard and Son, &c. with Engravings and a Map. 8vo. pp. 442. Price 12s.

THE value of this publication is greatly enhanced by the pledge which the author's religious character, and means of information, give for the truth and accuracy of its statements. The death of our celebrated circumnavigator, Captain Cook, at these islands, throws a sort of melancholy cloud over them in the recollections of Englishmen; and the notices of many circumstances connected with that afflictive event, give a considerable degree of interest to this respectable volume. It contains, too, very valuable descriptions of the natural phenomena and scenery of the islands,

and the popular superstitions and customs of the inhabitants. But what in the estimation of our readers will be considered most interesting, are the accounts which it gives of the triumphs of Christianity over idolatry ; and of the superior morality and happiness of the people who have submitted themselves to the spiritual authority of the Prince of Peace ; and who, in consequence, have “ thrown their idols to the moles and to the bats !” The anecdotes respecting one of the chiefs of considerable rank and influence, *Kamakan*, (pp. 33, 34, 37,) who appears to be a genuine believer of the Gospel, are worth more than the price of the volume !

Our limits prevent a more detailed review ; but we most cordially recommend the work, especially to those of our readers, who feel delighted with the strange and uncommon events detailed in *Tours and Voyages*.

A Letter to the Rev. Dr. Kidd, on the subject of his recent and long-continued misrepresentations of the sentiments of Anti-Pædobaptists, including a Review of his Treatise on Infant Baptism: by an Anti-Pædobaptist, pp. 63.

WERE it possible for us to consider the practice of infant sprinkling, as subversive of no Christian principle, opposed to no divine injunction, and productive of no pernicious consequence, so little are we disposed to employ our own time, or the time of our readers, on controversial subjects, that the advocates of that popular error, so far as we are concerned, would be entirely released from the somewhat inconvenient expedients of conceding and presuming, till both seem to be equally forgotten ; and of actually shifting the positions of attack and defence through the entire circle of inference, analogy, tradition, and criticism, till, after repeated occupation, each, in its turn, is abandoned, as unsafe or untenable. But, believing, as we most conscientiously do, that the corruption of the ordinance of Christian Baptism has been, and still is, one of the principal causes of profaning the sanctuary of God, and confounding the

church with the world, it becomes our indispensable duty to encourage every temperate endeavour to maintain unimpaired a scriptural regard to the ordinance, as to the subject, mode, and design. With this object in view, we recommend to the attention of our readers, this letter to Dr. Kidd ; which comprises facts and arguments, in reference to this controversy, of considerable importance, which, though frequently evaded, have never been answered ; and, until this be fairly done, the divine command and apostolic precedent will continue to exert their dignified and authoritative influence.

Observations on the Causes and Evils of War, its Unlawfulness, and the means and certainty of its Extinction, in a series of Letters addressed to a Friend: by Thomas Thrush, late Captain in the Royal Navy; intended as an apology for withdrawing himself from the Naval Service. Part I. pp. 64. Wightman and Cramp. Price 2s.

THIS appears to be one of a series of publications on a subject confessedly of great moment, which has evidently occupied a considerable portion of the author's attention ; and whose sacrifices are such, as to leave no manner of imputation on his motives. The public will, no doubt, form their own estimate of the force of his reasonings, and the justness of his conclusions ; but there can be only one opinion as to his piety and his benevolence. In many of the statements of this pamphlet we most fully concur ; and, if we hesitate to subscribe *ex animo* to all and every thing contained in his well-meant “ observations,” it is because they have not, in every instance, secured our conviction. We have, however, an immovable persuasion, that the glorious period will arrive, when Jehovah “ shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.”

LITERARY RECORD.

New Publications.

1. *The Baptist Family; or, a Familiar Treatise on the subject of Infant Baptism. By a Minister of the Gospel. Translated from the French, by Charlotte Southwood.* 18mo. pp. 70. 8d. The peculiar sentiments of the Baptists are in this amusing work stated and defended, in the form of dialogue, with French vivacity and Christian simplicity. The arguments are strong and convincing, but are so much opposed to the notions of those Christians who support national establishments or provincial synods, that they are not likely to have "free course" in a country like France, where the national church is Popish, and the Protestant seceders are Presbyterians.

We are much obliged to Mrs. Southwood for giving us the translation of this novel production. At the close of her preface she informs the reader, that "a Minister of the Gospel (in France) published 'The Baptist Family,' in consequence of an attack upon the sentiments he defends in this little tract." She modestly adds—"I have done my best in translating it; but from indisposition, I have not been able to give it so much attention as a book abounding with provincialisms requires; and I fear it will not be found free from defects. But if my reader possess the kind and amiable spirit of the father in this dialogue, I am not afraid of much severe censure."

2. *The Moral Dignity of the Missionary Enterprise. A Sermon. By F. Wayland, jun. Pastor of the First Baptist Church at Boston, U. S. Sixth Edition. With a Recommendatory Preface, by Ralph Wardlaw, D. D. Glasgow.* Price 1s. 6d. We regret that this eloquent and spirit-stirring discourse has been so long unnoticed by us.—Dr. Wardlaw has not over-rated it. "It is one of a high order;—the production of a master mind,—a mind that combines, in no ordinary degree, comprehensiveness in the general grasp of its subject, with clear discernment in its minuter parts; distinguished by the chastened brilliance of its imagination, the richness and energy of its powers of illustration and expression,—as well as by the still higher qualities of the fervour of philanthropic zeal, and the expansion of Christian charity."—Preface, p. 6.

3. *Calendarium Palestine; exhibiting a tabular view of the principal events in Scripture History; the Jewish Festivals and Fasts; the outlines of a Natural History, &c. By Wm. Carpenter.* 12mo. Price 2s. 6d.—

A very useful little work, especially to Ministers and Biblical Students.

4. *A few Thoughts on the Abolition of Colonial Slavery. By Thomas Chalmers, D. D.* 6d. Dr. Chalmers's "Thoughts," whether "few" or many, always deserve attention, and, in the present instance, peculiarly so. He proposes a new method of emancipation; we will not say what it is, nor venture an opinion on the subject: but we recommend our friends to buy the tract, (it will only cost them 6d.) and judge for themselves.

5. *On Cruelty to Animals: a Sermon preached in Edinburgh, on the 5th of March, 1826. By Thomas Chalmers, D. D.* 1s. 6d. Mrs. Gibson, a benevolent lady in Edinburgh, has founded an endowment for an annual sermon against cruelty to animals.—Doctor Chalmers, we believe, is the first preacher who has been employed for this benevolent purpose. The text is Prov. xii. 10, and the sermon is in Dr. Chalmers's usual style. Bating the ingenious disquisitions on the regard of attention and the regard of sympathy, which, in our opinion, might have been spared, we can cordially recommend the discourse to our readers.—The concluding paragraph, p. 37—40, is a fine specimen of evangelical eloquence.

6. *The Spirit and Manners of the Age, Parts 1, 2, 3, and 4.* 1s. each. This is a new periodical, published in weekly and monthly numbers. It is edited by the author of the Evangelical Rambler, and seems to be intended for the use of the educated portion of the youthful community. We understand that it has already attained a very respectable circulation; nor can it fail to secure the patronage of those who are attracted by the charms of elegant language, intellectual refinement, and scriptural piety.

7. (1.) *The Village Alehouse; a dialogue suitable for Sunday Schools. By John Denmant.* 4d.—(2.) *The Chimes; or, a Call to the Clergy & People of Great Britain. By Amicus.* 6d. These efforts of piety cannot be in vain, though their entire results will probably not be ascertained till the day of judgment. We have, however, read these tracts with so much pleasure, and are so fully satisfied as to the beneficent intention of their author, that we recommend them to the especial patronage of those excellent persons, whose ardent desires to promote the immortal interests of our fallen race, induced them to purchase and distribute this class of publications, for the wide diffusion of moral and religious instruction.

8. *The School of Val D'Amont.* By the Rev. Cæsar Malan. Translated from the French. pp. 67. Holdsworth. This is a pleasing and instructive addition to those numerous publications, whose engaging style and moderate expense secure a willing acceptance and an extensive circulation. We shall be exceedingly glad to find the sum of our obligation to our southern neighbours greatly augmented, by more frequent communications of this description.

9. (1.) *A Review of Nonconformity. A Discourse delivered at the Ordination of the Rev. J. Kennedy, at Bury, Lancashire.* By John Ely, Minister of Providence Chapel, Rochdale. pp. 39. Westley.—(2.) *A Discourse on the Principles and Tendencies of Congregational Nonconformity, delivered at the Settlement of the Rev. W. Orme, at Camberwell.* By Joseph Fletcher, A. M. pp. 32. Holdsworth.—(3.) *The beneficial Influence of Wisdom and Knowledge. A Sermon preached in the Independent Chapel, Blandford, at the Anniversary of the Sabbath School.* By Richard Keynes. pp. 39. Oakley. The first of these articles is a very able summary of the facts and principles of Nonconformity; and well deserves to be redeemed from that limited circulation and ephemeral existence to which single discourses are ordinarily consigned. Mr. Fletcher's argumentative discourse on the same important subject will be read with much interest. His statements are perspicuous and impressive; admirably calculated to secure the attention and convince the judgment: effects which, we sincerely wish they may extensively produce. The sentiments contained in the last of the above articles, we most cordially approve; but the style in which they are conveyed will admit of very considerable improvement.

10. *A Collection of Facts, in a series of Letters addressed to J. W. Trust, publisher of D'Alembert's book, entitled "Hell Destroyed."* By James Baker. pp. 70. Westley. We should rejoice to be informed that the beneficial influence of this compilation of alarming "facts," on the minds of those persons for whom it is principally intended, had become as manifest as the piety and benevolence of the worthy author, in preparing it for their use.

11. *Deism Refuted.* By T. H. Horne, A. M. Seventh Edition. 12mo. bds. 5s.—This accurate and comprehensive manual of the evidences of Christianity, has been very widely circulated, in the form of a tract. The present edition is carefully revised and somewhat enlarged. We do not recollect any work more suitable than this, as a present to young persons—especially to the educated and inquiring.

12. *The Grandfather's Tales.* By Charlotte Elizabeth. 18mo. 1s. 6d. The

"Grandfather" is a sensible, serious old man, and tells his tales in a very affectionate and impressive manner. This is a very suitable reward-book for Sunday schools.

13. *The Baptist Catechism; with Proofs.* 12s. per 100 — without Proofs, 7s. 4d. per 100. These are neatly printed by the Sunday School Union, and may be had at their depot, 19, Paternoster Row. The Society has our thanks. We are happy to hear that several thousands of these editions have been already sold.

14. *A Funeral Sermon for the Rev. John Hyatt, many years one of the Preachers at Tottenham Court Road Chapel, and the Tabernacle, London.* By Charles Hyatt. The object of the preacher is to draw a comparison between the honourable Scriptural character of Barrabas, and that of the deceased. Making every allowance for a brother's partialities, there are facts sufficient to prove, that the subject of the biographical part of this sermon was a very popular, and, it is hoped, successful preacher of the Gospel.

15. *Hanbury's enlarged edition of Extracts, Meditations, and Letters, from the Diary of Joseph Williams, of Kidderminster: With a Portrait and Autograph.* 12mo. 6s. bds.

16. *Lectures to Mechanics.* By the Rev. T. East, of Birmingham, Nos. 1 to 5.—Price 6d. each.

In the Press.

The Antinomian Reclaimed. A Series of Dialogues. By William Giles.

Scripture Questions, explained and illustrated, for the instruction of the Young. By the Rev. B. H. Draper.

The Elements of French Grammar, illustrated with cuts, by Branston. Translated from L'Homond. By Rev. Rutton Morris. Intended as a First Book for Young Persons.

Elements of Arithmetic for Children, on a plan entirely new: adapted for Families and Preparatory Schools, and illustrated by cuts. By Ingram Cobbin, M. A. Author of *Elements of English Grammar.* Fifth Edition.

Preparing for publication, *A Popular Introduction to the Study of the Holy Scriptures*, designed for the use of mere English readers. In Two Parts. Part I.—Rules for reading the Bible. Part II.—Helps towards a right understanding thereof; comprising Introductions to the several Books; a Summary of Biblical Antiquities, Geography, Natural History, &c. By William Carpenter, Editor of *Critica Biblica*, the *Scripture Magazine*, *Calendarium Palestine*, &c. 1 large vol. 8vo. maps and plates.

Mr. Frere has nearly ready for publication, a corrected edition of "*A Combined View of the Prophecies*," in which he has availed himself of the advantages for perfecting this subject, which have been afforded by the late expiration of another grand prophetic period; the 1290 years of Daniel.

OBITUARY.

MR. RICHARD WAREHAM.

THE following statement is intended as a tribute of respect to the memory of a departed servant of Christ, whose name and excellencies will be remembered with peculiar pleasure by all who were acquainted with him: it is written in the hope, that others, by the perusal of his brief history, will be led to imitate his "work of faith, and labour of love, and patience of hope," and be stimulated to increase and abound in the performance of those things which are lovely, and of good report. An eminent Minister, to whom the deceased was well known, has said, that "the peace and prosperity of a Congregational Church are so essentially connected with the spirit and temper of its Deacons, that worthy men, who for a long series of years fulfil the important duties connected with that office, are entitled to the respect and gratitude of all the friends of the Gospel."

The subject of this memoir was a Deacon of this description, and, so far as he was known, it is not too much to designate him as Paul did Barrabas, "the brother whose praise is in all the Churches." The appellation given by another eminent apostle to the beloved Gaius, may also very properly be applied to our deceased friend, "Mine host, and of the whole Church."

Mr. Richard Wareham was born at Lougham, a village in Dorsetshire, in the year 1744. His father was a good man, and "feared God above many;" but, as is too frequently the case, his son did not that which was right in the sight of the Lord, as did his father; but ran with the giddy multitude to do evil, and remained an utter stranger to the power of religion till about the age of twenty-four years. The circumstances which led to his conversion, are thus related:—"One night, as he lay musing on his

bed, his mind became deeply impressed with solemn anticipations of death and judgment; he thought if he should die that night, he must be lost for ever; in great distress he awoke his wife, and communicated to her the nature of his feelings. She paid little or no regard to what he said; but the consciousness of being unprepared to die, so affected his mind, that he could not rest: he now (probably for the first time) began to pray, and read the word of God, and has often been heard to say he was glad when an opportunity offered, that he might retire to his room for these purposes, unwilling to be noticed by his wife, who at that time was an enemy to religion. Mr. Wareham continued this practice for a considerable time, yet feared that after all, he knew nothing of real religion, and that he was not one of God's people; till one day, when on a journey a few miles from home, he became powerfully impressed with the words, "Ye are bought with a price;" this he believed to be applicable to the people of God, but not to such as himself; after some time, however, he was enabled to appropriate the passage to his own case, and received comfort; his soul was filled with joy and peace to which he had hitherto remained a stranger; he was enabled to see that his sins were laid upon Christ, and believed that He made full atonement for them, and had freely forgiven him; gratitude and love now filled his heart, and tears of joy flowed from his eyes, and, for the first time, he experienced a taste of that joy which is "unspeakable and full of glory."

Mr. Wareham then attended the ministry of Mr. Croucher, of Horton, whose preaching was much blessed to him; as he himself observed when on his death-bed. After some time Mr. C. died, and his place was then supplied by Mr. Budden, who preached occasionally at Hor-

ton, and sometimes at a small Baptist Meeting-house at Ringwood; under his ministry Mr. W. was convinced of the validity of believers' baptism, and soon afterwards made a public profession of his faith in Christ, being baptized by Mr. B. probably in the river at Ringwood, near the mill in what is called Bickinly; for in that place the ordinance of baptism was formerly administered: There was then living in that town a vile set of persons, by whom Mr. Wareham was much persecuted; this (to use his own expression) did him good. He remembered that his Lord and Master had said, "In the world ye shall have tribulation," and rejoiced that he was counted worthy to suffer shame for the sake of Christ and his Gospel;" esteeming the reproaches of Christ greater riches than the treasures of the world, for he had respect unto the recompense of reward. He was also the subject of persecution in the neighbourhood of Longham, at a place called Dudsbury, where he resided, and was also much opposed by his wife, who still continued an enemy to religion; but he endured patiently, believing him faithful who had promised. About two years after this period, it pleased God to convince Mrs. W. of her evil conduct, and to shew her the necessity of a change of heart, and she became a partaker of saving grace; this was manifested by a life and conduct, consistent with the Gospel: she now became a "help meet," and with him continued to walk in all the ordinances of the Lord blameless; she died in the month of March, 1825, in sure and certain hope of a joyful resurrection to eternal life at the last day, knowing in whom she had believed, and feeling persuaded that he would keep that which she had committed to him until that day.

After Mr. Budden had preached at Ringwood about ten years, he received a call to Downton, which he accepted. The little Church at Ringwood, which met in Creek-lane, was broken up, and Mr. Wareham leaving it, attended the Independent Meeting at Wimborne, of which Mr. (afterwards Dr.) Duncan was

then pastor. There he attended several years, till Mr. D. having offended many of his hearers, by meddling with political affairs, Mr. W., with several others, left him, and formed themselves into a Church, at the house of one of them, Mr. Apsey, who lent a room for their convenience. A Mr. Croome supplied them for a time. Mr. Wareham and another person were chosen Deacons. About two years after this time, they agreed to build a small meeting-house, and chose Mr. Broker for their pastor; but not being able to afford a sufficient salary for their minister, whose family was increasing, he left them; they then invited Mr. John Miell to settle amongst them, who continued over them till his death in December last.

For upwards of thirty years, Mr. Wareham performed the office of a Deacon well; in all things shewing himself a pattern of good works; his walk and conversation were such as became the Gospel; his attachment to the cause of Christ was ardent and decided, and though he lived at the distance of several miles, nothing but illness could prevent his attendance on the Lord's day. It was truly delightful to see the market cart regularly filled with females of his own family and others, with a number of men walking by its side for the space of five or six miles. One of these persons, who, thirty-three years since, was a member of the Church at Wimborne, has been more than twenty years past a useful Minister of the Gospel in London, who gratefully recollects, and frequently mentions, the kind attentions and hospitable receptions of the noble-minded subject of this memoir.

Mr. Wareham would, on a week evening, often walk to a village four or five miles distant, to hear the Gospel, taking with him as many of his family as could conveniently attend. One of his sons, in a letter to the writer of this hasty sketch, observes—"I have often been obliged to go when I would gladly have remained at home:" but Mr. W. was desirous that his children should be accustomed to attend the means of grace, and therefore no excuse was accepted

for the neglect of them : it were to be wished that all parents professing religion were equally solicitous for the welfare of their children.

In the early part of his religious career, he opened his house for preaching as often as convenient, and had the pleasure of witnessing the introduction of the Gospel into the neighbourhood where he resided. He was not unmindful of the apostolic exhortation to "entertain strangers;" to an eminent degree he was "given to hospitality;" nor was it confined to the denomination of which he was a member; he loved to do good to all men, but especially to those who were of the household of faith, and readily opened his house and heart to all who were disposed to partake of his liberality — thus proving, that his heart was in unison with the sentiments of an inspired writer, who could say, "Grace be with all that love our Lord Jesus in sincerity."

A very prominent feature in the character of this good man was *humility*; perhaps few men have ever manifested, to a greater degree, this distinguishing trait of the Christian character; he considered it his honour to tread in the footsteps of his Divine Master; and his conduct proved that he had learnt much of 'Him who was meek and lowly in heart.' His amiable disposition and modest deportment secured the esteem and veneration of all who knew him.

His *conversation* was heavenly, and could not fail to excite the admiration of those who listened to it, and at the same time powerfully to impress the mind with a firm persuasion, that his affections were set on things above.— Many persons are now living, who remember with pleasure the profit and delight they have experienced in his company. His favourite theme was Christ, and him crucified: he felt his obligation to Divine mercy, and was desirous to testify his love to that Saviour who had redeemed him from the yoke of Satan, and brought him into the liberty of the Sons of God; and some will testify, at the last day, that he has been to them a messenger of mercy.

Since the death of his beloved partner, his health appeared to decline.— During the illness which terminated his earthly career, his mind was tranquil and serene; he expressed himself resigned to the Lord's will, and appeared ready to depart and to be with Christ; his hope was fixed on the rock of ages, and he looked forward with unshaken confidence to the period when he should quit his tenement of clay, and be clothed upon with immortality. He spoke of the work of Christ as perfect, and observed, that Mr. Bunyan had thrown much light on the covenants of law and gospel: he was much attached to the writings of that great man, and often derived much pleasure and profit from the perusal of them. Before his death, he addressed his children very solemnly on the importance of eternal things.— About two o'clock on Friday, Oct. 21, he appeared much worse, and became incapable of speaking so as to be understood; his lips were often perceived to move, as if engaged in prayer: thus he continued till about eight o'clock in the evening, when, without a struggle or groan, his happy spirit took its flight to the regions of eternal felicity—"Mark the perfect man, and behold the upright, for the end of that man is peace." His death was improved at Wimborne, by Mr. Shoveller, from Nehemiah vii. latter part 20th verse; and by Mr. Bulgin (of Poole), in the neighbourhood where he resided, from Isaiah xxv. 9.

It will have been perceived that Mr. Wareham was one of the few persons who acted upon the maxim — "The liberal deviseth liberal things." His heart was full of benevolence, his eyes sparkled with generous feeling, and even the tones of his voice indicated a liberal soul! He was also an instance of the truth of the promise—"And by liberal things shall he stand." Though he was never rich, yet he had all things necessary, and enough to abound in the works of benevolence and mercy, and at his death left small portions to his surviving children. How unlike was the disposition of this good man to that of many persons in the present day, who heap

up riches, not knowing who shall gather them, and by their inordinate love of money prevent themselves from enjoying "the luxury of doing good," and bring reproach upon themselves as professors of religion. Should this brief and simple history meet the eye of a covetous Christian, let him pause and consider, and from henceforth learn, by the example of Richard Wareham, to make the widow's heart to sing for joy.

London.

J. W.

WILLIAM FOX, ESQ.

April 1st, died, at Cirencester, in the 91st year of his age, William Fox, Esq. formerly a Deacon of the Church under the pastoral care of the Rev. Abraham Booth, and the originator of the Sunday School Society. He had long been in a state of great weakness and infirmity, having realized the striking representation of old age, given by the wise man, Ecclesiastes xii., and which was the very frequent subject of his conversation. He continued to the last to take

a very lively interest in Sunday School institutions, and would often detail, in a very interesting manner, the circumstances connected with the formation of the Society of which he was the founder. A funeral sermon was preached on the occasion of his death in the Baptist Meeting, Cirencester, from Psalm l. 15, a passage which was selected for the occasion by the deceased.

REV. JOHN LAWSON, OF CALCUTTA.

We announce, with deep regret, the death of the Rev. John Lawson, one of our Missionaries at Calcutta, and author of "Orient Harping," "The Lost Spirit," &c. The event took place October 22, 1825. Particulars will be found in the *Missionary Herald*. In a subsequent number, we hope to furnish our readers with some account of Mr. L.'s life and labours.

REV. MR. MACFARLANE.

Died, on Lord's day, March 26, the Rev. Mr. Macfarlane, of Trowbridge, aged 46.

GLEANINGS.

THE BIBLE.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book: it is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king,* and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for magistrates: it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and the wife as mistress of the table: tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master: commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits the use of both: it points out a faithful and an eternal Guardian to the

departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust;* and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will: it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the rights of all; and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their

* Deut. xvii. 18.

* Jer. xlix.

scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors; and a book of life, and shews the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published: it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician;* puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wisest astronomer: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-book, and the learned man's masterpiece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and a wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality, and without hypocrisy, — 'in whom is no variableness, nor shadow of a turning.'

EXTENT AND INFLUENCE OF THE BRITISH DOMINION.

ENGLAND is now the actual governor of the earth, if true dominion is to be found in being the common source of appeal in all the injuries and conflicts of rival nations, the

common succour against the calamities of nature; the great ally which every power threatened with war, labours first to secure, or to appease; the centre on which is suspended the peace of all nations; the defender of the wronged, the acknowledged origin and example to which every rising nation looks for laws, and a constitution. For whose opulence and enjoyment are the ends of the earth labouring at this hour? For whom does the Polish peasant run his plough through the ground? For whom does the American with half the world between, hunt down his cattle, or plant his cotton? For whom does the Chinese gather in his teas, or the Brazilian his gold and precious stones? England is before the eyes of them all. To whose market does every merchant of the remotest corners of the world look? To whose cabinet does every power, from America to India, turn with interest surpassing all other? Whose public feeling does every people, struggling to raise itself in the rank of nations, supplicate? The answer is suggested at once. At this hour England stands holding her shield between the anxious and angry powers of Europe, and the young independence of South America. At this hour a British cannon fired, would be the signal for every kingdom of Europe to plunge into war.

This supremacy contains all the essentials of the old dominion without its evils. It is empire without the charges, the hazards, the profligacy, and the tyranny of empire. Nothing but despotism could have kept together the mass of the Roman state. The nature of its parts was repulsion, and the common band a chain of iron. The supremacy of England is of a more elevated kind; the supremacy of a magnificent central luminary, round which all the rest revolve, urged by impulses suitable to their various frames, and following their common course, with a feeling that it is the course of nature.

The population of the British isles is worthy of a great dominion. It probably amounts to twenty millions; and that vast number is generally placed under such fortunate circumstances of rapid communication and easy concentration, as to be equal to perhaps half as many more in any other kingdom. This facility of intercourse is one of the greatest elements of civilized strength. The rapid returns of merchandise are not more indicative of prosperous trade, than the rapid intercourse of human kind is essential to national vigour. For whatever purpose united strength can be demanded, it is forwarded to the spot at once. If England were threatened with invasion, a hundred thousand men could be conveyed to the defence of any of her coasts within four and twenty hours.

Some common, yet curious calculations

* Rev. xiii. 18.

evinced the singular facility and frequency of this intercourse. The mail-coaches of England run over twelve thousand miles, in a single night—half the circumference of the globe? A newspaper published in the morning is, by the same night, read a hundred and twenty miles off! The twopenny post revenue of London alone, is said to equal the whole post-office revenue of France. The traveller going at night from London, sleeps, on the second night, four hundred miles off! The length of canal navigation in the vicinity of London, is computed to equal the whole canal navigation of France!

But the most important distinction between the *material* of British strength, and that of the commercial republics, is not merely in the extent, but in the diversity of its population. The land is not all a dock-yard, nor a manufactory, nor a barrack, nor a ploughed field: our national ship does not sweep on by a single sail. With a manufacturing population of three millions, we have a professional population, a naval population, and a most powerful, healthy, and superabundant agricultural population, which supplies the drain of them all. Of this last and most essential class to permanent power, the famous commercial republics were wholly destitute, and they therefore fell. England has been an independent and ruling kingdom since the invasion in 1066, a period already longer than the duration of the Roman empire from Cæsar, and equal to its whole duration from the consulate, the time of its emerging into national importance.

But if the moment of arriving at pre-eminent prosperity should always be the destined moment of a nation's descent, England would be, beyond all existing nations, in peril. Her king at this hour commands a population more numerous than that of any other sceptre on the globe (excepting the probably exaggerated, and the certainly ineffective, multitudes of China.) He is monarch over nearly one hundred and twenty millions of men. With him the old Spanish boast is true—"On his dominions the sun never sets." But the most illustrious attribute of this unexampled sway is, that its principle is benevolence, that knowledge goes forth with it, that tyranny sinks before it, that in its magnificent progress it abates the calamities of nature, that it plants the desert, that it civilizes the savage, that it strikes off the fetters of the slave!—*Monthly Review.*

TO-MORROW—A FRAGMENT.

With all the bitterness of self-reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness.

Conscious guilt suggested the suspicion that they knew and reproached me for my neglect; but my friend soon poured into my bosom her lamentations for the loss of an only child. "Alas," cried she, "my Henry is gone; but three days ago he was in full health, and he has this morning breathed his last!"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, "Ah! sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart. It was but last week that I was thinking my Henry is now twelve years of age; his mind is now rapidly expanding: I know he thinks and feels beyond the measure of his years; and foolish backwardness has hitherto kept me from entering so closely into serious conversation with him as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day my foolish and deceitful heart said, "I will do it to-morrow," till the very day he was taken ill. I had resolved to talk with him that evening, and when he first complained of his head, I was half pleased with the thought that this might lead him to listen more seriously to what I should say. But O, Sir! his pain and fever increased so rapidly, that I was obliged to put him to bed; and as he seemed inclined to doze, I was glad to leave him to rest. From this time he was never sufficiently sensible for conversation; and now he has gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience as surpassed many who had seen twice his years. I recollect the favourable symptoms I have discovered, and for a moment hope that the good Shepherd has gathered the lamb into his bosom. But then, again, I cry, if it should not have been so! That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the lamb! O! the sin of procrastination! O! the delusion that lurks in the word TO-MORROW!"—*New York Observer.*

INTELLIGENCE.

IRELAND.

DECLARATION OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN IRELAND.

THE following "Declaration" has been issued by the Roman Catholic Archbishops and Bishops in Ireland. We print it "without note or comment."

At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others, the Archbishops and Bishops of the Roman Catholic Church in Ireland avail themselves with pleasure of this dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets, that are most frequently misrepresented. If it please the Almighty that the Catholics of Ireland should be doomed to continue in the humbled and degraded condition in which they are now placed, they will submit with resignation to the Divine will. The Prelates, however, conceive it a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is intrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the State.

I.—Established for promoting the happiness of mankind, to which order is essential, the Catholic religion, far from interfering with the constituted authorities of any state, is reconcilable with every regular form which human governments may assume. Republics as well as monarchies have thriven where it has been professed, and, under its protecting influence, any combination of those forms may be secure.

II.—The Catholics in Ireland of mature years, are permitted to read authentic and approved translations of the Holy Scriptures with explanatory notes; and are exhorted to use them in the spirit of piety, humility, and obedience. The Clergy of the Catholic Church are bound to the daily recital of a canonical office, which comprises, in the

course of a year, almost the entire of the Sacred volume; and her pastors are required on Sundays and festivals, to expound to the faithful, in the vernacular tongue, the epistle or gospel of the day, or some other portion of the Divine law.

III.—Catholics believe that the power of working miracles has not been withdrawn from the Church of God. The belief, however, of any particular miracle not recorded in the revealed word of God, is not required as a term of Catholic communion, though there are many so strongly recommended to our belief, that they cannot without temerity be rejected.

IV.—Roman Catholics revere the Blessed Virgin and the Saints, and piously invoke their intercession. Far, however, from honouring them with Divine worship, they believe that such worship is due to God alone, and that it cannot be paid to any creature without involving the guilt of Idolatry.

V.—Catholics respect the images of Christ and of his Saints, without believing that they are endowed with any intrinsic efficacy. The honour which is paid to these memorials is referred to those whom they represent; and should the faithful, through ignorance, or any other cause, ascribe to them any divine virtue, the Bishops are bound to correct the abuse, and rectify their misapprehensions.

VI.—The Catholic Church, in common with all Christians, receives, and respects, the entire of the ten commandments, as they are found in Exodus and Deuteronomy. The discordance between Catholics and Protestants on this subject arises from the different manner in which these divine precepts have been arranged.

VII.—Catholics hold, that, in order to attain salvation, it is necessary to belong to the true Church, and that heresy or a wilful and obstinate opposition to revealed truth as taught in the Church of Christ, excludes from the kingdom of God. They are not obliged to believe that all those are wilfully and obstinately attached to error, who, having been seduced into it by others, or who, having imbibed it from their parents, seek the truth with a cautious solicitude, disposed to embrace it when sufficiently proposed to them; but leaving such persons to the righteous judgment of a merciful God, they feel themselves bound to discharge towards them, as well as towards all mankind, the duties of charity and of social life.

VIII.—As Catholics, in the Eucharist,

adore Jesus Christ alone, whom they believe to be truly, really and substantially present, they conceive they cannot be consistently re-proached with idolatry by any Christian who admits the divinity of the Son of God.

IX.—No actual sin can be forgiven at the will of Pope or Priest, or any person whatever, without a sincere sorrow for having offended God, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives absolution without these necessary conditions, far from obtaining the remission of his sins, incurs the additional guilt of violating a sacrament.

X.—Catholics believe that the precept of sacramental confession flows from the power of forgiving and retaining sins, which Christ left to his Church. As the obligation on the one hand, would be nugatory without the correlative duty of secrecy on the other, they believe that no power on earth can supersede the divine obligation of that zeal which binds the confessor not to violate the secrets of auricular confession. Any revelation of sins disclosed in the tribunal of penance, would defeat the salutary ends for which it was instituted, and would deprive the ministers of religion of the many opportunities which the practice of auricular confession affords, of reclaiming deluded persons from mischievous projects, and causing reparation to be made for injuries done to persons, property, or character.

XI.—The Catholics of Ireland not only do not believe, but they declare upon oath that they detest as unchristian and impious, the belief "that it is lawful to murder or destroy any person or persons whatsoever for or under the pretence of being heretics;" and also the principle "that no faith is to be kept with heretics."—They further declare, on oath, their belief, that "no act in itself unjust, immoral, or wicked, can ever be justified or excused by or under the pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever;" "that it is not an article of the Catholic faith, neither are they therefore required to believe, that the Pope is infallible," and that they do not hold themselves "bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical power should issue or direct such an order; but on the contrary, that it would be sinful in them to pay any respect or obedience thereto."

XII.—The Catholics of Ireland swear, that they "will be faithful, and bear TRUE ALLEGIANCE to our Most Gracious Sovereign Lord King George the Fourth, that they will maintain, support, and defend, to the utmost of their power, the succession to the Crown in his Majesty's family, against any person or persons whatsoever; utterly

renouncing and abjuring any obedience or allegiance to any other person claiming or pretending a right to the Crown of these realms;" that they "renounce, reject, and abjure the opinion that princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or any authority whatsoever, may be deposed and murdered by their subjects, or by any person whatsoever;" and that they "do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State, or Potentate, HATH, OR OUGHT TO HAVE, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within this realm." They further solemnly, "in the presence of God, profess, testify and declare, that they make this declaration, and every part thereof, in the plain and ordinary sense of the words of their oath, without any evasion, equivocation, or mental reservation whatsoever, and without dispensation already granted by the Pope, or any authority of the See of Rome, or any person whatever, and without thinking they are, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing towards our Most Gracious Sovereign only a divided allegiance.

XIII.—The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest, which their ancestors may have had therein, declare upon oath, "that they will defend to the utmost of their power, the settlement and arrangement of property in this country, as established by the laws now in being." They also "disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment instead. And further, they swear that they will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Protestant Religion, and Protestant Government in Ireland."

XIV.—Whilst we have, in the foregoing declaration, endeavoured to state in the simplicity of truth, such doctrines of our Church as are most frequently misunderstood or misrepresented amongst our fellow-subjects, to the great detriment of the public welfare, and of Christian charity; and whilst we have disclaimed anew those errors or wicked principles which have been imputed to Catholics, we also avail ourselves of the present occasion, to express our readiness, at all

times, to give, when required by the competent authority, authentic and true information upon all subjects connected with the doctrines and discipline of our church; and to deprecate the injustice of having our faith and principles judged of by reports made of them by persons either avowedly ignorant of, or but imperfectly acquainted with, the nature of our Church Government, its doctrines, usages, and discipline.

This Declaration we approve, subscribe, and publish as well, that those who have formed erroneous opinions of our doctrines and our principles, may be at length undeceived, as that you, dearly beloved, be made strong in that faith which you have inherited as "the children of saints, who look for that life which God will give to those that never changed their faith from him."—Tob. ii. 18.

Reverend Brothers, beloved Children, "Grace, mercy, and peace," be to you, "from God the Father, and from Christ Jesus our Lord."—1 Tim. i. 2.

Dublin, 25th Jan. 1826.

Patrick Curtis, D.D.	Daniel Murray, D.D.
Oliver Kelly, D.D.	Robert Laffan, D.D.
Farrell O'Reilly, D.D.	J. O'Shaughnessy, D.D.
Peter M'Loughlin, D.D.	Thomas Costello, D.D.
James Magauran, D.D.	Kiarun Marum, D.D.
Geo. T. Plunkett, D.D.	Peter Waldron, D.D.
James Keating, D.D.	John Murphy, D.D.
Charles Tuoy, D.D.	James Doyle, D.D.
Edward Kernan, D.D.	P. M'Nicholas, D.D.
Patrick Kelly, D.D.	P. M'Gettigan, D.D.
Cornelius Egan, D.D.	Edmund Ffrench, D.D.
Wm. Crolly, D.D.	Thomas Coen, D.D.
Patrick Maguire, D.D.	Robert Logan, D.D.
Patrick M'Mahon, D.D.	Patrick Burke, D.D.
John M'Hale, D.D.	John Ryan, D.D.

DOMESTIC.

BERKS AND WEST LONDON ASSOCIATION.

THE first anniversary of this Association was held at Little Wild-street, April 12. The report stated that three agents had been employed, and additional services maintained, at various important and destitute stations in the north-west parts of Middlesex, the north-west of Surry, and the borders of Hampshire; from which the accounts presented were highly gratifying and encouraging. The receipts of the year amounted to about £183, and the expenditure to nearly £190. On account of the sphere of its principal operations, this Association takes the additional name of the *North Surry and Middlesex Mission*. A Sermon was preached on its behalf in the evening, by Mr. Price, of Devonshire-square; and the receipts of the day, in collections and donations, were £18. 10s.

We have pleasure in learning, also, that an Association of Baptist Churches within the district has been promoted by the intercourse arising out of these Home Missionary exertions. It was formed at a meeting of ministers and messengers held at Little

Wild-street, on the morning of the anniversary, and comprehends the following churches: Chelsea, Staines, Datchett, Wokingham, Blackwater, Reading, Newbury, and Wallingford. The first meeting to be held at Newbury, in September.

BAPTIST HOME MISSIONARY SOCIETY.

THE Treasurer and Secretaries of the above institution hereby most thankfully acknowledge the following contributions, which have been kindly forwarded to meet the present very urgent necessities of the society; and at the same time renew the appeal which was made through this medium in January last.

Since that period the salaries of their Agents have been chiefly paid with *borrowed money*, which *two friends* have kindly advanced, to prevent the removal of useful missionaries from their stations, where the temporal distress would have been greatly augmented by the failure or withdrawal of their religious instructors. It is still earnestly hoped, that the painful measure of retrenchment will not be resorted to; whilst, without very prompt and liberal aid, it will be indispensable. O, that Christians would consider how much they owe to the cause of their Lord! How uncertain the continuance of their stewardship! How acceptable and useful a sacrifice would *now prove*; and that amidst the fluctuations of time, and the uncertainty of futurity, they may soon have nothing to offer! Surely this is the time when those to whom a gracious Providence has still entrusted the means of doing good, should by *extra* donations endeavour to continue and extend the blessing of a preached gospel to the poor, and otherwise destitute throughout our native land.

A Friend, by the Rev. J. Edwards	5	0	0
W. Sabine, Esq. by Do. 3d Don.	5	0	0
D. Salter, Esq. of Watford, Sub.	1	1	0
Mr. Hill, of Scarborough, Don.	1	0	0
Collected by a Female Friend at Romford	3	10	6
Auxiliary Society at Waltham Abbey, per Rev. C. T. Keen.	3	0	0
Mrs. Fell, Tavistock-street, Covent Garden, per Sam. Salter, Esq.	10	0	0
A Friend at Watford, per Do. Subscription	1	1	0
R. Davies, Esq. Walthamstow, 3rd Donation	10	10	0
Mr. R. L. Storks, per Rev. J. Dyer, Subscription	1	1	0
Mr. W. Richards, per Do. Don.	1	0	0
Rev. Mr. Stewart, Sawbridge-worth, Subscription	1	1	0
In advance from the Auxiliary Society at Walworth	10	0	0
Do. Do. at Hackney	5	0	0

ORDINATIONS, &c.

BRABOURN, KENT.

On May 4, 1825, Mr. J. Skinner was set apart to the pastoral office over the church at Brabourn, near Ashford, Kent. Mr. Cramp, of St. Peter's, delivered the introductory discourse; Mr. Copping, of Smarden, offered the ordination prayer; Mr. Giles, of Eyethorpe, gave the charge, from Gen. xliii. 29.; Mr. Copping addressed the church, from Deut. xvi. 38.

BLANDFORD STREET, LONDON.

March 24, 1826, Mr. Dawson was ordained over the church in Blandford-street, London. Mr. House began by reading and prayer; Mr. Eason described the nature of a Gospel church; Mr. Phillimore, of Kingston, prayed for the pastor; Mr. Pritchard addressed him, from 2 Kings iv. 9; Mr. Chin preached to the church, from 2 Cor. xiii. 14.

CANTERBURY.

On Friday, March 24, Mr. Burton, late a Student at Bradford, Yorkshire, was ordained pastor of a Particular Baptist church at Canterbury, Kent. The Rev. Joseph Belcher, of Folkestone, introduced the service with reading and prayer; Rev. J. Jackson, of Ashford, stated the nature of a Christian church, and asked the usual questions; Rev. T. Cramp, of St. Peter's, offered the ordination prayer; Dr. Steadman delivered an affectionate and a very impressive charge from Heb. xiii. 17; and Rev. T. Groser, of Maidstone, preached to the church, from 1 Thess. v. 12, 13; Rev. Mr. Wood, minister in the Countess of Huntingdon's connexion, concluded with prayer. Rev. Messrs. Elvey, of Fetter-lane, London, Thomas, Missionary Student, at Stepney, Scott, of Ashford, Casworth, Wesleyan Minister at Canterbury, and Cranbrook, of Lenham, were also engaged in different parts of the service.

In the evening Dr. Steadman preached to a very large and attentive congregation, from Acts xi. 23.

The services through the whole of the day were of a highly interesting nature; and the prospects of usefulness which Canterbury presents are a source of encouragement to minister and people, in the formation of this important union. The church is not large, because it has been but recently formed; but its members are united and affectionate, and they are earnest in their prayers to Him who has promised that the "little one shall become a thousand," and who is able and willing to fulfil his promise among them.

NOTICES.

Oxfordshire Association.

The Oxfordshire Association will be held at Cirencester, on Tuesday and Wednesday in Whitsun week, when Messrs. Jayne, Pryce, and Copley are expected to preach.

Yorkshire and Lancashire Association.

The Yorkshire and Lancashire Association of Baptist Churches will hold their next meeting at Irwell Terrace, Bacup, on Wednesday and Thursday in the Whitsun week, May the 17th and 18th, 1826, to begin at two o'clock on Wednesday afternoon.

Society for the Relief of Aged and Infirm Baptist Ministers.

The Annual Meeting of the Society for the relief of "Aged and Infirm Baptist Ministers," instituted at Bath, 1816, will be held at the Vestry of the Baptist Meeting-house, Somerset-street, Bath, June 14th, at noon.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the society, by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the society to the Rev. J. P. Porter, Bath.

The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this society, particularly those who did not make a collection last year, that, if each of them would make a collection (either public or private), the aggregate, though the sums were small individually, would be a valuable accession to the comforts of the aged or infirm; as one-half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of the society (*those who claimed last year as well as others*), are reminded, that their application must be in the hands of the secretary, on or before the 17th of May, or they cannot be attended to. And those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on the Society), with the consent of the majority of members, present at a church meeting, held by public notice, for the especial purpose of giving such certificate.

P.S. In the last six years the society has distributed £823 among aged and infirm ministers, besides funding £2000 more in the four per cents.

Bath, April 8, 1826.

MONTHLY REGISTER.

FOREIGN.

The result of the Duke of Wellington's mission to Russia has not yet transpired.

France appears to be in a very critical situation. On the one hand, the priests, with the Jesuits at their head, are straining every nerve to regain their long-lost influence; and they are supported by a weak-minded, superstitious king. They have even ventured to revive the notion of the Pope's supremacy, *in temporal affairs*; and his power to depose those Sovereigns who maintain infidel or heretical principles!! Convincing proofs are hereby furnished, of the unchangeableness of the Papal system, which some persons, more charitable than wise, have fondly imagined to be improved.— On the other hand, these measures excite the ridicule or open hostility of a large portion of the French nation.— The *Jubilee* has been proclaimed in France this year; but when the King, accompanied by the Royal Family and the Court, went in procession to Church on that occasion, there were but ten or twelve Peers, and as many Deputies, to follow in his train. A recent work, published in Paris, by the Comte de Montlosier, has created a most lively sensation: it contains an exposure of the practices of the Jesuits, from their origin to the present time, shewing the dangerous tendency of the principles of that society, and urging a strenuous opposition to their present attempts. Six editions of this work have been sold in the space of a few weeks. The Clergy themselves have taken the alarm; and an address has been presented to the King, signed by fourteen Archbishops and Bishops, disclaiming and protesting against the doctrines of the Jesuits, and defending the rights and liberties of the Gallican Church. This looks well.

The remains of the late Emperor Alexander were interred at Petersburg, on the 25th of March.

The affairs of Greece wear, at present, a gloomy aspect.

It is said that a Bull has been prepared at Rome, though not yet published, by which the Pope will call upon the Catholic Clergy to “pursue and extirpate the political sects whose object is to overturn the throne and the altar.” And yet some would fain persuade us, that the Papal Supremacy only regards things *spiritual*!

A General Congress of the American States is about to meet at Panama. It is affirmed, that the Abolition of the Slave Trade will form one subject of their deliberations.

DOMESTIC.

His Holiness Leo XII. compassionating his Catholic family, has extended the benefits of the Jubilee to all the kingdoms of Europe. In consequence, the Jubilee was proclaimed in the London District, on Sunday, April 9, and will continue six months. During that time, all good Catholics who confess their sins to the Priest, receive the Holy Sacrament, and visit, fifteen times, the Church appointed by the Bishop for that purpose, to pray for the establishment of the Papacy, and the confusion of heretics, may obtain a plenary indulgence, *i. e.* a remission of whatever *temporal* punishments their transgressions may have incurred, the *eternal* punishment being remitted in their baptism! This is Popery in the *nineteenth century*!

We are sorry to be obliged to report that commercial distress is still very alarmingly prevalent.

April 17.—Mr. Horne presented a petition to the House of Commons, signed by upwards of 200 persons, against prosecutions for blasphemy.

April 18.—Mr. Whitmore's motion, for a revival of the Corn Laws, was lost by a majority of 169.

IRISH CHRONICLE.

MAY, 1826.

WE request the attention of our friends to the *facts* mentioned in the letters of Messrs. Thomas and Wilson. We allude to the conversion of the Schoolmaster, who resided in one of the most Popish parts of even the West of Ireland, who is now employed as a Reader of the Scriptures;—the congregation of Protestants under the regular superintendence of a pious Magistrate;—the touching anecdote of the little girl, as regarded her knowledge of the Scriptures;—and the application for Testaments in the neighbourhood of *Leitrim*! Surely, these are indications that “the handful of corn in the earth on the top of the mountains,” begins to “shake its fruit like Lebanon.”

THE following article is extracted from an Irish newspaper.—Though the Baptist is not the Society referred to, yet as the object is the same, promoting the reading of the Irish Scriptures, we conclude that every instance of professed regard for the Scriptures will be gratifying to the friends of Ireland.

Greaghmarogue, Dec. 29, 1825.

Resolutions of the Masters, &c. connected with the Irish Society in the Counties of Armagh, Monaghan, Cavan, Louth, and Meath.

We, the Roman Catholic Masters and Scholars under the Irish Society, whose names, with our respective residences, parishes, and post towns, are hereunto annexed, desire, by the following Resolutions, to express, on behalf of ourselves and upwards of 5000 of our adult fellow-brethren, who, in this district alone, are in connexion with the Irish Society, our humble but conscientious and heartfelt sentiments with respect to this invaluable institution, and to our reading of the Scriptures in our venerable beloved tongue.

1. Resolved, That believing the Sacred Scriptures to be the source of all spiritual knowledge, and the proper basis of all moral instruction, we consider that the want of them in our native language has been to us, and to our forefathers, for a long period, the greatest evil; and that the Irish Society, by their schools, and providing for us the Scriptures in the language we best understand, have given to us an inestimable gift, and to Ireland the noblest boon she ever before received.

2. Resolved, That it is not true that the native Irish are careless and indifferent towards education; on the contrary, they are most anxious and solicitous for both moral and religious instruction; and in every neighbourhood where obstacles are not opposed, most gladly embrace it for themselves and families; that for a considerable time we have observed the good effects of Irish schools, in removing prejudices, banishing vicious, and increasing virtuous habits; that in many places we have seen those who formerly spent part of the Lord's Day at football, dances, card-playing, and whiskey-houses, now resorting to the Irish teacher's house to learn lessons of wisdom from the Book of God.

3. Resolved, That objections having been made to our reading the Irish Testament, from its not being a proper translation, we have individually and collectively, in a very minute and accurate manner, with our Irish dictionaries in our hands, compared it with both the Protestant and Rheims translations, and find it most agreeing with our own Rheims version, and to be an accurate Irish translation, with the exception of a few orthographical or typographical errors: however, if those condemning it convince us of its errors, and supply us with a better Irish translation, we (as is our duty) will thankfully receive the better one; but, until this better one be provided for us, we cannot give up that which the Irish Society have been graciously pleased to provide us, especially as we are convinced of its being free from radical errors.

4. Resolved, That with respect to the objection of our Irish Version not having Notes or Comments, we are humbly of opinion that Notes or Comments are not essentially necessary for understanding the morality and plain truths of the Gospel; and that Scripture, without Note or Comment, is

handed down by the inspiration of God, and handed down to us by the Apostles, and is sufficient and profitable for doctrine, for reproof, for correction, for instruction in righteousness. In these our humble sentiments, we are more fully convinced, since we read the testimony of the Right Rev. Dr. Doyle, before the House of Lords, on the 21st of March last, wherein he states, that Notes and Comments are often objectionable, and carry no weight, as the writers of them are frequently unknown. We conceive that if we were to meet with such notes as the Rev. Doctor alludes to, that they would tend to lead us into dangerous errors, and that the Irish Testament, presented to us without Note or Comment of any kind, is in the least objectionable form, and evidences that the Society which supplies it, have no other object in view but to make us acquainted with the Divine word.

5. Resolved, That, as by our opponents, we are charged with insincerity and hypocrisy, in receiving the Irish Scriptures, and to be actuated solely by selfish motives; that even should the Society voluntarily, or by necessity, withdraw from us the salaries which we receive, but supply us with Scriptural and Elementary Books, we will read and teach the oracles of Divine truth in the language of our country and our ancestors, to our numerous fellow-creatures, who are thirsting after such knowledge; that, in doing so, we consider ourselves engaged in a work useful to man and profitable to God; that the Roman Catholic Church, of which we are members, hath never by her Councils, nor her Spiritual Head, denied the Scriptures to those who read them with reverence and sincerity; that, on the contrary, we find, on the best authority, that several of her Popes have gone further than even the Bible Society, to induce the reading of God's word, not only by recommending it, but also by holding out inducements for doing it.

Thus, in a book, entitled the Sacred Diary, page 136, containing a catalogue of the various Indulgences granted by different Popes, we find that Pope John the 22d, and many others, his successors, have granted the following Indulgences to such as read, teach, or hear the Word of God:—One hundred days' Indulgence to such as teach the Word of God; one hundred days' Indulgence to such as hear and listen to the Word of God, with an inward attention of heart; one hundred days' Indulgence to such as do recite the Gospel of St. John is granted by Pope Clement 5th; one year's Indulgence, and by Pope John 22d, forty days, which make in all, one year and forty days' Indulgence, for each time; that when such practices were so highly recommended and rewarded at that period by the Spiritual Heads of the Church,

as acceptable to our Creator, they cannot now be displeasing to him; finally, that we consider the reading of the Holy Scriptures is our right as men, our duty as Christians, and our privilege as Roman Catholics.

The above Resolutions signed by upwards of 490 persons.

N. B. A copy of the above Resolutions was sent to the Most Rev. Dr. Curtis.

From the Rev. W. Thomas to the Secretaries of the Baptist Irish Society.

Limerick, Feb. 15, 1826.

MY DEAR SIRs,

I ENCLOSE a letter from our friend Major C——. I established a female school at his request, under his care, in place of one of those which was dispersed by the priests, and it is now full. He also requested to have an Irish itinerant reader of the Scriptures in his neighbourhood. This I also complied with, believing it would meet the approbation of the Committee, as a suitable man offered, who had been a schoolmaster. He is a pious devoted man: the Major is very much attached to him; he is one of those to whom the Lord was pleased to make me useful; he was an ignorant popish school master, who kept a school on his own account, at Moy, on the banks of the mighty Atlantic, about sixty miles north west of Limerick. "He went to hear me preach," he says, "with trembling, for fear of the priests," but the Lord gave him grace and strength, and he has never been a day since to mass. He discovered his error and his danger, and became a decided believer; he is a good Irish scholar, and has pretty good knowledge of Latin. When the priests heard of his change, they immediately banished his school, and reduced him and his large family to beggary. The priests in the Major's neighbourhood have also attacked him, as he is very active. In another letter received this day from the Major, he writes, "The priests have made a great attack on Thynne; the story is too long for a letter, but I have vindicated his character, which they endeavoured to asperse: they have alarmed the people, however, about him; threatening to denounce those who admit or listen to him; but he goes on quietly, but steadily, *Suaviter in modo, sed fortiter in re.* And will, I trust, in God, be useful to many." As the Major wishes to spare the funds of our society, he applied for a reader to the Scripture Readers' Society; but they had not one to give him (such is the difficulty in obtaining suitable persons), and wrote to him to get them some if possible; but our

agents are some of our own converts, and I am happy to say they appear to wear well.

I am almost constantly from home, and have extended my humble labours to about forty miles and upwards round Limerick. Where I could obtain no public way of conveyance, I had to take long journies over mountains and wilds on foot, dangerous indeed, and injurious to my health; but "having obtained help of God I have continued to this day." It would be tedious to enter into particulars: suffice it to say, that I have had various conversations with a number of individuals, instructing them from house to house, by which, I trust, and have reason to hope, that some have been benefited. Since my last I have preached and expounded the Scriptures repeatedly in the following places:—at Killaloe, Mount Mannon, Clonwellā, Tomgrany, Maynoe, Bally Car, Bindhill, Vonagh, Shilfinan, Lishun, Burrosokane, Bunrathy, Cloughferdan, Six Mile Bridge, on board ships in Limerick, &c. The above places are situated in the counties of Clare, Galway, Tipperary, and Limerick. I am happy to say, that there is a growing attention to the word of the Lord. In some of the above places I preached in rooms, which were crowded out. I have preached at Cloughferdan the first Lord's-day of every month since the first of November; there has been an increase to the congregation; some are disposed to return, who have not been there for years. It is a good way to go to the houses of the people to ascertain the state of their minds, and to endeavour to apply the proper cure. I have circulated great quantities of Bibles, Testaments, and Tracts, sent me by the society, I trust to good effect. I sold a few at a very reduced price, for which I will account to Mr. West. The Lord has given the society great cause for gratitude and encouragement, by blessing their labours as he has done in various and innumerable instances. You will see by the inclosed from Major C., there is a reformed congregation at Ballycar, and that the worthy magistrate is himself the teacher. I will soon send you a paper, which will give great pleasure, respecting the triumphant and happy death of a young lady, to whom and to her mother the Lord was pleased to make me useful.

I am, my dear friends, ever yours,
W. THOMAS.

From the Rev. Josiah Wilson to the Secretaries.

Dublin, March 21, 1826.

DEAR BRETHREN,

I YESTERDAY arrived in this city to collect the annual subscriptions of the society;

which I have already done in my district in Connaught, and am happy to say, that instead of a decrease, which from various causes might have been anticipated, there is a trifling addition; so that from the commencement there has been an increase every year.

I have seen yours of the 9th, to Mr. Briscoe, and am glad the Committee have agreed to employ Pat Sweeny; he is a man of sterling worth. I sent off John Dwyer last week, with a letter to Mr. Thomas, and think he should be under his superintendence.

As I am writing, I may as well send you two or three particulars, which, I am sure, will interest you and other friends. It affords me unspeakable pleasure in being able to give you additional evidence of the Society's usefulness. A girl, aged seventeen, who has been four years in one of our schools, was lately pointed out to me as one who had benefited much by the Scriptures she had read, and committed to memory. I had, therefore, some most interesting conversation with her, on the morning after inspecting the school, in the presence of the wife of the clergyman of the parish. I began the examination by saying, "Well—you have been a long time reading the Scriptures, and have committed a great many chapters to memory," (more than a hundred) "do you think you understand any thing about them?" she replied, "I think I do, sir; I hope I do, and enjoy much pleasure in them."

"What then do you think of your character and state?" "I know that I am a guilty sinner, one of the vilest of sinners, before God, and deserve his displeasure."

"What prospects have you then for the future? where do you expect to go when you die?" "I hope to be happy in heaven; for Jesus came into the world to save sinners, and all who believe in him shall be saved and be happy; and I trust I have been enabled to believe in him."

I mention these as a specimen of the answers she gave to a variety of questions that I proposed, all of which were equally satisfactory; and in many of them there were the evidences of her enjoying much rich Christian experience; and her references to appropriate passages of Scripture, to illustrate or confirm the observations she made, was peculiarly gratifying. I said to her at parting, "You have made a good profession; may the Lord enable you to act up to it, and I hope we shall meet in heaven, where we shall cheerfully unite in singing the praises of redeeming grace." She replied, "I hope this will be our happiness; and I thank you and the society, as the means by which I have been brought to know Jesus Christ as my Saviour."

You will be pleased to hear, that her mother, who was formerly a very bigoted woman, and is still a Roman Catholic, said to her some time ago, that she would allow her to go to whatever place of worship the Bible and her conscience dictated. On inquiry, I found that her whole conduct is consistent with such a profession, and especially that she is much in the habit of retiring for secret prayer. "Is not this a brand plucked from the fire?"

On inspecting another school, there was a boy, who, at the preceding inspection had obtained the premium of a Bible; and on this occasion had twenty-two additional chapters, for which he was entitled to another Bible; but as he had so recently obtained one, I thought he might prefer some other premium; but he said no, he preferred a Bible; the reason I found to be, that he had three brothers at home, who had no Bible, and he wanted this for one of them.

You have of course heard of the conflicting statements that have been made respecting the man who was persecuted so much in Leitrim, for reading his Bible, &c. &c.

I am happy in being able to state, that the consequences in the neighbourhood, are such as the friends of light and liberty would wish. Being a short time ago preaching within a few miles of the town of Leitrim, I had the following morning an application from two respectable Protestants for forty Testaments; struck with the singularity of the request, I inquired into the particulars, when one of them assured me he had applications from Roman Catholics for more than that number of Testaments, such was their anxiety to read it, since the affair of Leitrim was made public; I did not, of course, fully comply with their request, but met it to the best of my judgment, by giving twelve Testaments in charge with the two persons, to lend to their neighbours.

Yours affectionately,

J. WILSON.

THE following familiar Lines, written by Mr. Davis, are circulated by him in Ireland:

THE BIBLE'S PETITION.

'Tis not to ask an alms as beggars do,
The Bible supplicating comes to you;
The wealth of India can't encrease my store,
And Potentates without me must be poor.

Whoever gives me welcome with his heart,
To him eternal glory I'll impart;
But he that slights, and puts contempt on me,
Does his own soul an awful injury.*

* Prov. viii. 36.

My origin is from th' Eternal Mind,
That men the road to happiness may find;
And millions now appear in Glory bright,
I guided thither by my perfect light.

Then let me not be treated with disdain,
Or say I sought admission here in vain;
For, be assur'd, my Author has his eye
On those that love, and those that pass me by!
If you love knowledge, curious, ancient, new,
Or history, to be received as true;
My sacred pages your regards invite,
And cannot fail affording you delight.

If mysteries give you pleasure to explore,
Here you may find a most exhaustless store;
To which even Angel minds attention bend,
And love to search, but cannot comprehend.

If perfect morals your desires engage
Behold them in my pure unsullied page,
And say, if strict regard to these were given,
Would not the world be near akin to heaven?

And if you ask, "What shall a sinner do,
"To be forgiv'n, and get to glory too?"
"Can God the Holy, God the Just, pass by
"My crimes, and look on one so vile as I?"

Behold the cross on Calv'ry rais'd, and see
How well the types and antitype agree!
See my predictions, perfectly fulfill'd,
In Abraham's son! in David's Lord and child!

My heav'n-inspir'd instructions teach the way,

To present peace, and everlasting day;
Nor can my humble pupil miss the road
To final, perfect happiness with God.

Then let your supplicant your welcome share,
And while you read, direct to God your prayer;

To guide you right, and he will surely hear,
And to you bring his great salvation near.

Clonmel.

S. D.

Received by Mr. Burls:		£	s.	d.
T. Key, Esq. Water Fulford..	50	0	0	
Friend at Cambridge, per Rev.				
Mr. Edmunds	1	0	0	
Per Rev. Mr. Fall, Rugby Pen-				
ny Society	3	0	0	
Per Mr. Larwell, Dartmouth				
Auxiliary Society	4	3	9	
Mr. Bailey, sen. Whitechurch,				
Salop	0	8	6	
Per. Rev. Wm. Nichols.....	1	1	0	
Collected at Norwich, by Rev.				
G. Pritchard, Secretary....	84	6	9½	
Collected by Rev. Moses Fisher				
of Liverpool, at Lancaster,				
Tottlebank, Scarborough, &c.	81	1	9	
Received by Mr. Ivimey:				
Auxiliary Society, Lewes; one-				
third of amount by Rev. J.				
Denham	5	0	0	
Mrs. Duthoit, by Rev. W.				
Shenstone	1	1	0	

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 21, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

HOME PROCEEDINGS.

SEVENOAKS.

THE Annual Meeting of the Branch Missionary Society, formed in aid of the Baptist Mission, was held at Sevenoaks, Wednesday, April 12, 1826 :

The weather proving wet and unfavourable, and one or two letters received just before the meeting, from friends who had been used to afford assistance, expressing regret that they must be unexpectedly absent, tended to damp the anticipations of some whose hearts seem deeply interested in the cause of the heathen world ; but notwithstanding these disadvantages, we had a very respectable, harmonious, and we trust profitable meeting. The public worship, preparatory to the more general meeting, commenced at three o'clock in the afternoon.—Rev. Thomas Shirley, the minister of the place, read the hymns ; Rev. J. Phillips, independent, and brother to the missionary who lately died in Jamaica, read the Scriptures and prayed ; Rev. Thomas Blundell preached from Rev. chap. i. vers. 4, 5, 6, and concluded with prayer. The annual meeting was convened about half-past six ; Rev. W. Mawer prayed ; Mr. Comfort was invited to the chair ; and Rev. T. Blundell gave a

statement of the origin, progress, and present condition of the parent Society. Suitable resolutions were adopted, when the Rev. J. Phillips, Mawer, Davis, Jones, Shirley, Blundell, with the esteemed brethren Sanders, Southern, and Comfort, addressed the meeting, which was evidently impressed with a lively and pious feeling, so desirable on such occasions. The Missionary cause has manifestly taken root in this beautiful county, and is now vigorously putting forth its vernal buds and blossoms. May the blessing of the ancient patriarch, when he blessed his beloved son, and said—" Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall"—rest upon the Seven Oaks Branch, and the Kent Auxiliary Society. We cannot conclude this brief notice, without mentioning that the exertions of the Ladies in this holy cause, have been and are very zealous, and that the meeting was particularly charmed by the voluntary contributions of a lovely band of children, and young persons, who presented a number of boxes containing different sums which they had, in the course of the year saved, to consecrate to their Creator in the days of their youth. Who would discourage or despise these early offerings brought to the altar of God ? since it is written in the Psalms, " Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

T. B.

GREAT MISSENDEN.

The fourth Anniversary of the Missionary Association, formed in this interesting Village, and in which Episcopalians and Dissenters cheerfully and zealously combine, was held on Easter Monday, March 27; and proved as agreeable and pleasant as all the preceding meetings have been.

The chair was occupied by the Rev. Wm. Stephen, Vicar of Bledlow, and the various resolutions, referring to the business of the day, were proposed by the Rev. Mr. Williams, Curate of High Wycombe; the Rev. John Dyer, from London; and several ministers and gentlemen from the neighbourhood. Nearly one hundred friends took tea together in the School-room after the meeting had ended, and a large congregation assembled at the Baptist meeting in the evening, when Mr. Dyer preached from Col. iv. 2.

FROME AND DEVIZES.

The Anniversary of the Frome Auxiliary Baptist Missionary Society, was held on Monday evening, April 10, at the spacious Chapel, occupied by the Rev. Mr. Saunders's Congregation in Badcox Lane.

After prayer had been offered by the Rev. James Viney, of Beckington, the chair was taken by James Evill, Esq. of Bath, and the usual resolutions were moved and seconded by the Rev. Messrs. Byron, Saunders, Donney, Tidman, Murch, and P. J. Saffery, with the Secretary of the Parent Society, and the Rev. Eustace Carey, from Calcutta. The presence of the last-named Missionary brother was peculiarly gratifying, though it was evident that the feeble state of his health rendered it necessary that his exertions should be on a very limited scale. To the honour of this Auxiliary it should be stated, that, notwithstanding the present depressed condition of the manufacturing interest, on which Frome is so dependent, the receipts were larger than in the year preceding. This result, we believe, is owing to the kind exertions of the female collectors, who have shewn a zealous perseverance in the cause, which does them great honour.

From Frome, Messrs. Dyer and Carey, accompanied by their esteemed brethren, Saunders and Murch, proceeded to Devizes, to be present at the formation of a new Auxiliary for Wilts and East Somerset; preparations for which had been some time in

progress. Mr. Carey preached to a full congregation, on Tuesday evening, at the Baptist Chapel, from Gal. i. 4. The Rev. Richard Elliott, pastor of the flourishing Independent Church in the town, delivered an appropriate discourse, the next morning, at the Rev. Jas. Biggs's Meeting, from 2 Cor. x. 4; and in the evening, the public meeting was held at the Independent Chapel, which, as being by far the largest, was kindly lent for the occasion. John Sheppard, Esq. of Frome, occupied the chair; and after prayer had been offered by the Rev. Mr. Rodway, of Bradford, addresses, in supporting the various resolutions, were delivered by the Rev. James Dean of Calne, Saunders and Murch of Frome, Walton, and P. Anstie, of Trowbridge, P. J. Saffery of Salisbury, Viney of Beckington, Elliott, the minister of the place, Eustace Carey, and Dyer, with Mr. G. W. Anstie. The attendance of friends was numerous, though probably it would have been more so, had the weather been more propitious; and there appeared to be a very pleasing interest excited towards the great cause of missions. The collections amounted to £36, 18s.

We cannot close this brief recital of these gratifying meetings without remarking, that of two most active and devoted friends to the object, one, the Rev. P. Macfarlane, of Trowbridge, had been removed by death but a few days previously; and the other, the Rev. J. S. Bunce, of Devizes, who had most kindly occupied himself in the needful preliminary arrangements, was confined to his chamber by a sudden and violent attack of illness. We trust this will be speedily removed; and that our respected brother will long be occupied in the sacred work to which his life is devoted: but events of this nature may surely be considered as summoning us all to *work while it is called to-day!*

DESIGNATION OF MISSIONARIES.

The Committee having appointed Mr. James Flood, to occupy the station at Anotta Bay, left vacant

by the death of Mr. Phillips, he was set apart to the important work at the Meeting-house, in College Lane, Northampton, on Wednesday, March 15.

The service was opened with prayer and reading the Scriptures, by the Rev. Samuel Green, Jun. of Thrapston. Mr. Dyer, Secretary to the Society, explained to the numerous assembly, the object for which they were met, and received Mr. Flood's answers to the questions usually proposed on these occasions. The ordination prayer was offered by the Rev. Wm. Gray, minister of the place, under whose instruction Mr. Flood had been placed. The Rev. Eustace Carey, from Calcutta, delivered an affectionate charge, from Rom. xiv. 17; and the Rev. Thos. Toller, of Kettering, concluded. In the evening, a sermon was preached by the Rev. John Mack, of Clipston, from Acts xix. 15. The devotional services were conducted by the Rev. John Hall, of Kettering, and Senior of Wellingborough.

A similar service was held on Tuesday evening, April 18, at the Meeting House in Keppel-street, London, on account of Messrs. James Mann, and Edward Baylis. The Rev. W. Hawkins, M.A. late of Weymouth, began with reading the Scriptures and prayer. Mr. Dyer, Secretary to the Society, stated the object of the meeting, and received from each of the Missionaries concise and satisfactory replies to the questions usually proposed. The ordination prayer was offered by the Rev. W. Belcher; Rev. Joseph Ivimey addressed the Missionaries, from Acts xv. 25, 26; and the opportunity, which many felt to be an interesting one, was closed in prayer by the Rev. George Pritchard, the minister of the place.

A special meeting of the committee was held on Thursday, the 20th, when the brethren before mentioned were dismissed to their respective stations, with prayer, and a few words of advice from the chairman. They are about to embark in the William, Captain Weller, a gratuitous passage having again been furnished through the liberal kindness of Messrs. Angas and Co.; and it is more than probable that, ere this account meets the eye of the reader, our young friends will have proceeded a considerable part of the way to the place of their destination. May the presence of God go with them, and render them eminent blessings to those among whom they shall publish the glad tidings of Salvation!

FOREIGN INTELLIGENCE.

SERAMPORE.

THE Friend of India for October last, contains intelligence of the death of Mr. Albrecht, a young German Missionary of considerable promise, who had been trained in the Seminary at Basle, under the care of the Rev. Theophilus Blumhardt, and accompanied Mr. John Marshman, when he returned from this country to India.

Mr. Albrecht had been in India exactly a year and a day, and had acquired sufficient acquaintance with the Bengalee, to enable him to undertake the instruction of the younger students in the college, in arithmetic and geography, and to direct their reading exercises. In this employment he greatly delighted; as he did also, in attending the meetings for social worship among the native Christians. He hoped soon to be able to take a part in conducting them; and in this hope he applied himself to his studies with renewed pleasure and diligence. His health, however, suffered considerably from the climate; and from inexperience, he trifled with illness till it was beyond remedy. Having attended the funeral of his friend, Mr. Maisch, belonging to the Church Missionary Society, he returned in great dejection, and stated his conviction that he should be the next to follow—a conviction which was verified by the event. In the end of September, his complaint became serious; he was removed to Calcutta, and placed under the care of two eminent practitioners there. But all was unavailing; disease continued to advance, till, on the evening of the 9th of October he breathed his last, in the 27th year of his age. His remains were interred the following morning, by the side of those of his late friend, Mr. Maisch, in the Mission Church Burial Ground. A funeral sermon was preached for him by Dr. Carey, in the evening of the next Sabbath, from 2 Cor. v. 1.

CALCUTTA.

It is with feelings of deep regret that we announce the death of our valuable Missionary brother, the Rev. John Lawson, who expired at

his house in the Circular Road, on Saturday evening, Oct. 22, leaving a disconsolate widow and eight children, to deplore his loss. Mrs. Lawson has been confined with a son since she became a widow, and two or three weeks after was called to sustain another bereavement, by the almost sudden death of her eldest daughter, about fourteen years of age. May heavenly consolations be afforded her under these accumulated sorrows!

Of Mr. Lawson's decease, we are enabled to furnish the following account, taken from a Letter addressed to the Rev. James Hoby by his friend Mr. Yates, dated the day after the interment.

"Your last letter contained a short account of the death of our beloved and venerable tutor, Dr. Ryland: I have now another name to put on the list of dear departed friends; and it is the name of one with whom you were once most intimately acquainted, and whom you sincerely loved; it is our esteemed, our beloved brother Lawson. Yes, he is *gone*; gone to glory; gone to *him* whom his soul loved; gone to his fellow missionaries, to Grant, Biss, Mardon, Trowt, Ward, Rowe, Chamberlain, &c; gone to the place where there is fullness of joy and pleasures for evermore. Who would not go to such a place, "where our best friends and kindred dwell, where God our Saviour reigns?" You will wish to know something of the closing scene of our dear brother's life. In general terms I can say, that it was the most solemn, the most affecting, and the most instructive I ever witnessed: the language of all who saw it was, "Let my last end be like his." His illness altogether lasted about three months; he was considered dangerously ill about six weeks; but considerable hopes of his recovery were entertained till about the last week. The seat of his disease was in his liver, and when he first came under the operation of medicine, he had a distressing season; but was remarkably patient, and had a firm hope of acceptance with God through the death and righteousness of his son. From the first, and through the whole, he had the impression that the affliction would terminate his life. After all the power of medicine had been tried, he was recommended as a last resource, to try the river air, and it was agreed that Pearce should accompany him one week, and I the next; but instead of

being out two weeks, two days convinced him, that it would be of no avail, and he intreated that he might be carried home to die amongst his friends, and give them his last parting advice. He arrived at home on Tuesday evening very weak, and on Wednesday morning he called all his children around him (except Fauny, who was at Monghyr) and one by one told them that his end was near, and gave them his dying counsel and his blessing. He then turned to us his particular friends, and addressed us collectively, and afterwards singly. He asked our forgiveness for all he might have done amiss, and particularly for any reserve he might at any time have manifested, and assured us that he always had loved us since he had known us, and that he did still sincerely love us. Among other things, he spoke to me about his funeral sermon, wishing it to be preached from 1 Tim. i. 15, and adding, "Let nothing be said to exalt man, but all to exalt the Saviour." The whole of this day he continued addressing one or another that called to see him, in the most impressive manner, and I think it was to us all, the most melting day we had ever known. On Thursday he grew weaker, but continued to converse as before. He also mentioned many absent friends, and desired to be remembered to them. Among the rest he mentioned your name, and said to me, "When you write to Hoby, give my love to him. He knows what a poor, diffident, trembling, and almost despairing soul I used to be; but tell him, tell him, that you saw me die, and that I had peace in my last moments, that I saw nothing frightful in the king of terrors, that I found light in the valley of the shadow of death, where I expected to find only darkness." Through all this day his doctrine continued to distil upon us like the dew. On Friday he became weaker, but was still able to talk. In the morning he gave a most pathetic address to the two sons of Biss, and insisted as with his dying breath, upon their promising to serve the God of their father. About the middle of the day, Dr. Carey called, and with him there was a most affecting parting. After dinner he addressed me and Penney, Mrs. Penney and Mrs. Yates separately, in so kind and so affecting a manner, that we, and those around, were quite overcome, and some even wept aloud. After this he spoke to a few more friends who came to take their leave of him, and about six o'clock in the evening he became insensible. During Friday night and Saturday he was delirious, except when he saw a friend, which sight frequently brought him a short lucid interval. On Saturday evening as it grew dusk, his speech failed him entirely: about eight o'clock his extremities began to grow cold, though his body was like a fire for heat. His

breathing now became more difficult, and at five minutes to eleven o'clock, I had the melancholy satisfaction of seeing him breathe his last. Thus late, on Saturday evening, he finished his work, and I have, no doubt, soon sang, in a better sense than he ever knew it before—

“ Another six days’ work is done,
Another Sabbath is begun.”

A body in this country cannot be kept more than a day; hence, to die and to be buried with us are nearly synonymous, through their following each other in so quick a succession. Our dear friend was buried at five o'clock on Sabbath afternoon, the 23rd of October, and such a concourse of people I never witnessed at a funeral before, since I have been in this country. Six Missionaries bore up his pall, two Church, two Independents, and two Baptists: thus he was carried to his grave, and devout men made great lamentation over him. In the evening I preached; but my sermon contained only occasional allusions to the subject: the funeral sermon I am to preach next Sabbath evening, and I expect, if I may judge from the attendance at his funeral, that it will be to a crowded congregation.

It is very desirable that help should be rendered as soon as possible to our surviving brethren in Calcutta; and the friends of the Society will feel themselves called on earnestly to pray that the Lord of the Harvest would raise up other labourers to supply the places of those who are so rapidly retiring to their rest.

CHUNAR.

THE following pleasing intelligence is extracted from a Letter from the Rev. Mr. B. of Chunar, to his daughter in Calcutta. We copy it from the Auxiliary Missionary Herald, for April 1825.

Chunar, March 21st, 1825.

“ Last Christmas, I had the pleasure to baptize a Hindoo of respectable connexions, who, on account of religion, had been a devotee for the last four years. He came to me nearly four years ago, but was drawn away by his friends. He has hitherto manifested a devoted spirit to Christianity, and resides under my own roof, and begins to feel concerned for his relations, who live six

cross off, and who are lying in the darkness of nature, and that of the grossest sort. He talks of visiting them soon. He will in all probability accompany me to Calcutta. There are three or four most amiable and respectable Hindoos, who seem on the point of making an open profession by baptism. May the Lord grant them grace and strength so to do! They have family worship among themselves regularly. The prospect now, through grace, is brighter than ever I beheld it since I came to Chunar. I shall relate an occurrence that took place no later than last evening. Two of the above Hindoos, being in the habit of having worship together, went to their father’s apartment (who also used to have singing of Christian hymns, reading and praying by himself,) and in the hearing of their mother and sisters, invited him to come and lead in their evening devotion. The mother in a furious manner abused the father, and scolded the whole three for attending to Christian worship. The eldest of the sons remonstrated, and did all he could to convince her of the impropriety of preventing them in the worship of their Creator; and said, that with respect to any thing reasonable, she should always find them willing and obedient; but as to religion, they found no rest day nor night, and were therefore resolved to get baptized; but she need not fear that, as it should make no difference in their conduct towards her, unless it were for the better. They would continue to submit all their earnings, and not quit the family. Finding that no impression could be made on the mother, the younger son, about 15 years of age, stood forth, and in the true spirit of a martyr, said aloud, that here was his breast (pointing to it), and were any person with a drawn sword to threaten to cut him to pieces, if he did not renounce the idea of becoming a Christian, he would suffer himself to be cut to pieces, rather than submit, and that no person should prevent him from embracing the Christian religion. The mother then said, ‘ Well then, you three (meaning the father and the two sons) may separate yourselves. I and my daughters will remain in the house.’ When instantly the eldest daughter, who is a married woman, replied, ‘ No, mother! wherever they go, I shall go.’ This saying had some effect; however, not so much as to reconcile her to her husband’s going to the son’s apartment for devotion, and she therefore bolted the door. The sons, after this, devoted the time till midnight to reading the gospels, and praying.”

SEBOLGA.

FROM the Letter addressed to the Secretary by Mr. Burton, which

appeared in our Herald for December last, it appeared probable that the station at Sebolga would soon become untenable. Intelligence from Calcutta, recently received, has confirmed these apprehensions. The Padries, or native insurgents, who, under the pretence of reformation, have been desolating the interior of the island, had pushed on their conquests till, about the end of July, they were within a day's march of Sebolga.

Under these circumstances, Mr. B. felt it his duty to remove his family, with the Orphan-school, under Mrs. Burton's care, to the island of Tappanuli, for temporary shelter in the fort erected there; and seeing no prospect of resuming his labours among the Bataks, at least for some time to come; and having been directed by the managers of the Orphan-school to take the children to Bengal, he engaged a passage for Calcutta, and landed at Serampore, Aug. 27th. The vessel in which they sailed proved so leaky, that they were obliged to work the pumps every hour of the voyage; but the Society of Christian Friends, from which they had long been debarred, greatly refreshed their spirits, and caused them to forget the perils through which they had passed.

Mr. Burton has since proceeded to Digah, where an European Missionary has been needed ever since the death of Mr. Rowe. On his way thither he called at Monghyr, and spent a little time with Mr. and Mrs. Leslie, whom he knew before he left England. On the whole, however mysterious the dispensation of Providence is, which has for the present, closed the door which was beginning to open among the Bataks, we cannot but rejoice that our brother has been directed to a station so important and desirable as that which he is now filling, and where, we trust, he will be made extensively useful.

Mr. Evans was still at Padang in September last, and did not apprehend that he should be obliged to leave it; but the Dutch possessions, in that quarter, appear to be in such a state of insecurity, that it is by no means improbable, that he also may be constrained, ere long, to transfer his services to Bengal.

KINGSTON—(JAMAICA).

THE following account of the School, founded and supported by Mr. Coultart's congregation in this

city, is extracted from a recent Letter of Mr. William Knibb, who superintends it, and will be very gratifying to the friends of education.

"The prospects at Kingston are exceedingly cheering to the Christian mind, and I do bless the Divine Being that he counted me worthy of so delightful, though arduous employ. Though surrounded by death, he has spared and preserved me, and I feel assured that he will spare me so long as he has any work for me in his vineyard; and then, 'tis sweet to fall as a poor redeemed sinner into the arms of a lovely Jesus.

"When I first arrived here, I found the school in a very bad state, both in attendance and discipline, as the person employed knew nothing of the system, and cared nothing for the children. It was then in an uncomfortable situation, and altogether unfit for the place of tuition. I did not wonder at my poor brother's death, when I saw the confined and unwholesome place where he daily laboured. Soon after I came, I had more on the books than the room would hold; but I found that unless a more eligible school was erected, I could not remain long. Imagine to yourself a small place filled with children, only covered with wooden shingles, no ceiling, a vertical sun, and no breeze, and you will have some idea of it. Added to which, I had a long way to walk through a gully, and it is peculiarly necessary, that a room in which African children assemble, should be well ventilated.

"These and other considerations induced us to think of erecting a new school-room, which, through the mercy of God, I have lived to see completed, and nearly filled with dear little children. It is erected on the mission premises, close to the chapel, in the most healthful part of the city. The sea breeze blows directly through it, which is here almost essential to health. It is built much like the Borough Road, inside, and will seat 250 children. As I wish it to be a kind of central school, it is made as complete as possibly we could have it. Since the school was first established by my dear brother, about 130 children have left it, most of whom were able to read and write, some to cipher; most of them knew no more than the alphabet, if that, when they entered. I have now in the school 134 boys, 41 of whom are slaves, and 21 who were so, but whose parents have purchased their freedom. The remaining are generally poor free children, who would never have had any education, were it not for this institution. I have 90 girls, 25 of whom are slaves; about 15 have been freed by their parents, the remainder are of the same class as the boys.

So that now there are 224 children in the school, and before this reaches you, I expect I shall be quite full. The new school has been opened but a month, and I have had 100 increase. Out of this number, 198 knew little more than the alphabet when they entered, and above 100 knew not that. I have now between 60 and 70 in the highest classes who are able to read well. Many of them write on paper, and some cypher. Really, it is a delightful system for facilitating instruction, and is destined to be a lasting blessing to the world. I have a little freed boy who has been with me about 5 months; when he came he was in his alphabet, he can now read the easy chapters in the Testament. The admiral has sent me a captured slave out of a French vessel; he is from Congo, and had not long been on the island when he came. He has been with me five

months, is now in the fourth class, though he had never seen a letter when he came to me. On Wednesday evenings, the children meet to learn to sing, and many of them can sing very sweetly—at least to me. I have commenced a Sabbath school for children and adults, which contains 95 men and women, and about 150 children. I might have many more adults, but I have used all my books. A kind lady from Bristol sent me a supply, but they are all gone. Last Sabbath many begged me to take them in, but I was under the painful necessity of refusing. Many of the members of the church, with Mrs. Coultart and Knibb, are teachers. Our first Monthly Sunday School prayer meeting was held on the last Wednesday in January, and was well attended: truly, I hope the Divine Blessing will rest upon it."

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.

	£.	s.	d.
Dover, Collected by Mrs. Wright.....	4	0	0
Modbury, Collected by Mr. Bridgman	2	0	3
Melksham, Subscriptions, &c. by Rev. S. Hatch.....	2	8	0
Gloucester, Young Friends, by Rev. W. Yates.....	3	5	6
Missenden, Missionary Association, one Moiety, by Mr. ———.	21	0	0
Brighton, Subscriptions, by Joseph Hanson, Esq.....	6	6	0
East Dereham, Subscriptions and Collections, by Rev. J. Williams	15	10	0
Eastcombs, Subscriptions, by Rev. J. O. Mitchell	3	13	0
Bristol and Bath Auxiliary Society, by Mr. Daniell.....	255	0	0
Arnsby, Collection, by Mr. W. Carter	29	0	0
Lutterworth, Friends at, by Ditto.....	5	0	0
Husbands Bosworth, Female Penny Society, by Mrs. Barfoot, one Moiety.	6	0	0
Walgrave, Collection, by Rev. W. Gray	7	15	8
North End, Crayford, Female Auxiliary Missionary Society, by Mrs. Smith.	5	5	0
North of England Auxiliary Society, by Rev. R. Pengilly, viz.			
Maryport	10	2	7
Sunderland	12	7	2
Houghton-le-Spring	7	17	2
	30	6	11

Dublin, Sundries, by Miss H. Kiernan	5	10	9
Wick and Pulteney Missionary Society, by Mr. Caldwell	9	10	0
Upton-on-Severn, Collection, by Mr. Shepherd	3	0	0
Frome Auxiliary Society, by Francis Allen, Esq. Treasurer	94	12	10
Downton, Collection and Young People, by Rev. J. Clare	8	7	0
Devizes, by Benjamin Anstie, Esq. (including Collections at the formation of the Wilts and East Somerset Auxiliary)	58	8	0
Datchet, Collected by Rev. Mr. Bailey	2	0	9
Hampstead, Collected by Mrs. Reece	3	16	6
Banff, Association for Missionary Purposes, by Rev. J. Gibb,	6	0	0
Lewes, Collection and Subscriptions, by Rev. J. Denham	13	2	0
Cupar, Fife, Sundries, by Mr. Jonathan Watson	6	0	0
Montrose, Society for Missions, Schools, and Tracts, by Mr. Dow	10	0	0
Leicester, by Mr. Carryer, viz.			
Collection at Harvey Lane	53	10	2
Penny a Week Society	23	8	0
Sunday Scholars for Schools in India	1	7	0
Subscriptions	2	2	0
Ladies for a Female School, to be called the " Leicester Harvey Lane School"	19	3	6
			99 10 8
Glasgow Auxiliary Society, by Mr. James Deakin, viz.			
College	1	1	0
Schools	43	0	0
Translations	195	3	4
Mission	110	15	8
			350 0 0

TRANSLATIONS.

Stranraer Society for Religious Purposes, by Mr. W. Symington, Secretary.	2	10	0
Saltecoats Female Bible Society, by Rev. George Barclay	4	10	0
Upton-on-Severn, Penny Subscriptions, by Miss Ann Lloyd	5	0	0

FEMALE EDUCATION.

Stranraer Society for Religious Purposes, by Mr. Symington	2	10	0
--	---	----	---

TO CORRESPONDENTS.

The thanks of the Committee are returned to A Friend, by Rev. D. Trotman; and to Mrs. Davies, of Reading, for sundry Magazines, &c. for the Mission: also to Mr. Brown, of Dunstable, for a volume of Lectures against Popery for the Calcutta Juvenile Society.